

A N

ENQUIRY

Whether the L O R D J E S U S C H R I S T
made the World, and be *Febovah*,
and gave the Moral Law?

A N D

Whether the Fourth Command be
Repealed or Altered?

By *THO. BAMPFIELD.*

L O N D O N:

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Whether the Lord J E S U S C H R I S T
made the World, and before H O -
V A H, &c.

TH E Word of God, and the general Consent of the Christian, and of much of the Heathen World, being agreed for a weekly day of rest: And Opinions and Practice varying which day of the week is to be observed, some affirming it to be one day; and some another: And those agreeing upon the day differing in the Grounds of its observation, and the time of its beginning and ending: And these Questions concerning a Moral Duty, to which All are weekly obliged, do make it worth while to look into it, to find (if possible) Whether the Question be as doubtful as the many Treatises thereof have left it; and whether the Unresolvedness which is upon it, and still afresh ariseth in the Minds of Men, be incurable.

And when we consider the number and weight of Books and their Authors, for about an Hundred years last past, pleading for the first day of the week, as the weekly day of rest, (it is some marvel whence that Unresolvedness does come, and how it is maintained, and (with some) gets Strength under many endeavours to suppress it, private Consciences raising sometimes the old, and sometimes new Objections and Doubts, which neither themselves nor any Man or Book did yet ever answer to their satisfaction.)

The plain Word and Law of *Jehovah* seeming expressly to command the observation of one day, and many writing for and keeping up another, Consciences are commonly startled out of all that settlement which they seem sometimes to have gotten from the Opinions, good Intentions, Practice, Authority, and Books of Men, and are still suspicious that a positive Command of God (and that one of the ten Commands) requires positive Obedience from Man.

Wherein that I may communicate what I can, I premise,

1. First, The Persons herein eminently treated with being such as are professedly awed by a Principle of Subjection to the Will of Christ (if it can be known what it is), and who resolve their Perswasion in Religion into the Word of God, and who acknowledge themselves obliged to practise his Will, whatsoever it shall prove to be ; I take this for granted,

" That whatever is the Mind of Christ in this (as in other Cases) in his Word, ought to be observed by us all.

2. Secondly, That Christ's Will in this is revealed to us in the Scripture, or no where.

As for those who, because they find not a Command for the first day in the Scriptures, do reflect upon them as not perfect, and resort to Traditions, to make up what they surmise is defective in them ; and who, to supply the want of a particular Command for the First day, lodge a general Power in the Church to make Laws in this Case, to bind after-Ages,

I answer, That the Scriptures do teach us all Truths and Duties necessary to Salvation ; and, that it is so full a Direction in all cases, that Christians need not go down to what is not written, for direction what to do ; *Peace on them who walk according to this Rule, Gal. 6. 16.*

And if the Church had such Power as some pretend, there being such variety of Churches, which of the Churches shall give the World a Rule in this ? And, if all Churches had been of one mind all along, (*quo jure*) by what Right could they alter any Law of God ? And (after such a loose Principle admitted) where shall any man (and who shall) set Bounds to that loose Principle ? And generally the most Learned of the Prelatical, as *Calvin's Instit.* well *Romanists* as others, go that way. Mr. *Calvin* Book 2. chap.8. also lays the greatest stress, for the observation of the feet. 33, 34.

First day, upon the Authority of the Church ; he says, the old Fathers have (not without reason of their choice) put,

par, in place of the Sabbath-day, the day we call Sunday, (18 Mr. Calvin allows the alteration to be made by the old Fathers) but Mr. Calvin's particular Opinion in this case was, for a seventh part of every day.

And for those who think the Seventh day in the fourth Command was ceremonial, and that keeping one day in seven, that is, the First day of the week, is moral, and remaineth. Calvin calls this a trifling of false Prophets, and an infecting the people with a Jewish Opinion; and he adds, that such do as much exceed as the Jews in gross and carnal Superstition.

Some of those again, (but those few and mean) who are for the Seventh day, have run far into another Extreme, and endeavoured to introduce some of the Mosaical Ceremonies which are all abolish'd by the death of Christ, and are nailed to his Cross, and buried in his Grave; and by such conceits occasion Slanders upon others, and discourage further Enquirers; which Extravagancies I take to be the usual Artifice of Satan, to prejudice and hinder us from using due means to give our selves or others that satisfaction we need in so weighty a case: and by how much the more Wanderrings there are about this Question, by so much the more it is requisite, that we do what we can to clear our way therein.

And some who have written for the First day are so confident, that they count all contrary Reasoning vain Cayils, and lay, they think they have fully proved that point.

And some represent such as think the Seventh day is still the Christian Sabbath, as Jews.

On the other hand, same few of those, who think the Seventh day the Christian Sabbath, set out the First-day-men, as declining the determining Authority of the Scriptures.

And these Heats are carried so high on both sides, that the Bonds of Love are much broken, and Christian Communion almost cut asunder; which ways of speaking and writing (as vehement) we much dislike, and I am perswaded many of both sides (whoever do mistake) do conscientiously mistake, and I hope (if it be possible to come at the certain knowledge of the Will of Christ our common Lord) wwould sit down thereby; and a right way herein, we may well presume, has been often and earnestly sought (on all hands) of Him about it, and the Scriptures and Histories searched, and those who love Christ are undoubtedly

(or ought to be) willing to keep his Commands. Job. 14. 15.

And here (without prejudice) it cannot be denied, but those worthy, learned, pious, and excellent Ministers of Christ, and others, who have written so many elaborate Tracts for the First day, have done it with good intentions, as thinking it for the Honour of Christ, to keep up a day in memory of his Resurrection : Nor can they or any others (without prejudice) blame those who can find no Command in the Word for the First day, if they look a little further (as they are weakly able) to learn what is the true Will of Christ in this, and what he would have his People do, and whether it be for his honour, that such a Change be made by Men without a Command from him.

That there are already many Treatises upon this Question is notorious, but mostly in favour of the First day, whereof two of the fairest I take to be that of Mr. Sheppard, and of Mr. Hughes of Plymouth, and since Mr. Hughes, two learned men have also written upon the same Subject, viz. for the First day, (as it seems to me) obliquely to answer what Mr. Hughes yields, who moved some Doubts, and left many confirmed, that there was need of looking further into the Question ; for, what he admits about the Seventh-day Sabbath, he doth not afterwards answer to their satisfaction ; since which time (except two or three little Tracts, for the Seventh day, of which no notice is taken by any Writers that I know nothing) has past in Print about that matter, and so it has (for ought I hear) rested for some years.

Now, forasmuch as the Advocates for the First day have generally meant well, I purpose to avoid Reflections, and shall rather offer that little which (I think) God has given me, in this Question, with all the Candour I can, and leave the Effect with him.

If we have been generally mistaken in the true Sabbath, (as I doubt we have) 'tis high time we return to our Duty : And, in reading of some learned mens Writings about Sacred things, when they reason concerning the Moral Law and Ten Commands in general, we may see, That they then establish, with many excellent words, their perpetual Obligation, shewing what a Summary the Law of God is of a Christian's Duty.

That all God's Laws are reasonable.

That it is a controuling the Divine Wisdom to make any alterations in his Laws.

That Man's Glory in the World lies in his conformity to Christ, and our conformity to him lies in our keeping all his Commands; and that the Ten Commands are absolutely confirmed by Christ, and frequently by the Apostles, in the Evangelists and Epistles; and that they are a settled standing Rule of our Obedience to the end of the World. Which are right and sound Expressions. But when they write of the Seventh day, there they bring in many Distinctions, and take a liberty to add and alter; and if such liberty were used in the rest of the Commands, it would go far to make further alterations in them.

And who so will admit what is commonly affirmed about the Obligation of the Ten Commands, and that God's Commands are unalterable by Man; such may, in a little time, resolve this Question: And it is to me somewhat observable, that (except the Alteration in the second Command about Images, by the Romanists, and some few others, and in the fourth about the Seventh day, (as I think, made originally by the Romanists) all the Wit of the World, since the Creation, has not pretended to mend any other of the Ten Commands.

Our Question is, If they can be abolished, or in the least ~~or~~
or Tittle altered or amended in any part by Man; which, we doubt, cannot be without Reflection upon the Wisdom of Christ the Law-giver.

Now, that we may find out (if possible) the Will Q. 1. Whether of our Lord in this matter, let us enquire, Whether ^{the World was} ~~the~~ by Christ? ^{made by Christ?} ~~the World was made by our Lord Jesus Christ?~~

This being of weight in it self, and in its Consequences, as to many things which of late have been controverted about the Deity of Christ, and giving Light for clearing the usefulness of the Old Testament, and also for proving the second Question, That the Lord Jesus Christ is Jehovah, and affording Help (as I think) to find out the true Day of Rest. Let us see what the Scriptures say, by whom the World was made.

1st, Consider Coloss. 1. where Paul writing of ^{the} ~~the~~ ^{World was} ~~the~~ made by Christ, giving Thanks unto the Father, who hath translated us into the Kingdom of his dear Son, Ver. 12, 13, in whom we have Redemption through his Blood; (i. e. the Blood of Christ)

v. 14. By him (that is; by Christ) were all things created that are in Heaven, and that are in Earth, visible and invisible, all things were created by him, and for him, v. 16. By which Scripture of Col. i. 12, 13, 14, 15, 16. I understand Christ as a principal Efficient of all things in Heaven and Earth, and that all things were created by him, to whom the Creation is eminently and particularly ascribed, whom Isaiah calleth Jehovah the Redeemer, who maketh all things, who stretcheth forth the Heavens alone, that spreadeth abroad the Earth by himself, Isa. 44. 24. &c 33. 6. Which I think eminently spoken of Christ; For, by him were all things created that are in Heaven, and that are in Earth, visible and invisible, whether Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him, Col. i. 16, 17.

2d Proof. In the beginning of all things (that is, when the Foundations of the World were laid) was the Word, (John i. 1, 3, 10.) that is, the Lord Jesus Christ, who in John i. 1. is called the Word of Life, and Rev. 19. 13. the Word of God; And the Word was with God, and the Word was God, the same was in the beginning with God, John i. 2. The Word was made Flesh, (i. e. the Word that made the World assumed our Humane Nature) and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, John i. 14.

All things were made by him, and without him was not any thing made that was made, John i. 3.

What the Evangelist here calleth all things, the Epistle to the Hebrews calleth the Worlds, Heb. i. 2, and Paul calleth all things that are in Heaven and Earth, visible and invisible, Col. i. 16, which Moses calleth the Heaven and the Earth, Gen. i. 1. These were all made by Christ, John i. 3.

Which (as I think with others) does not exclude the Father from this work, who by the Son made the Worlds, Heb. i. 2. (Behold, by the Head, Gen. i. 1.) nor the Holy Spirit, to whom the Creation is also ascribed, Job 33. 4. & 26. 13. and Gen. i. 1, 2. and by the word of Jehovah (or by the word Jehovah, i.e. by Christ) were the Heavens made, and all the host of them by the breath of his mouth (i. e. by the Holy Spirit) Psal. 33. 6. which work is amply ascribed to the Lord Jesus Christ, by whom all things were made, and without him was not any thing made that was made, John i. 3. In which place, viz. John i. 3, we have an universal Assertion, that all things were made by Christ, and an universal Negative added, to prevent and answer all Objections; and with-

without him was not any thing made that was made. Which word, by him, John i. 3. 10; and Col. i. 16. (as I take it) explains the word Berefith, Gen. i. 1.

He was in the World, and the World was made by him, and the World knew him not; John i. 10. (*who came forth from the Father, and came into the World,* John i. 16. 28.) (*And the Worlds were made by him, the Heavens and the Earth were made by him, and the World knew him not.*) the men of the World did not know him, acknowledge him, believe in him, or obey him; the Heathen knew him not, and but few of the Israelites, John i. 26. although *the World was made by him,* Joh. i. 10, which Gospel of John doth much assert the Divinity of Christ; and here in this first Chapter, v. 1, 2, 3, 10, the Creation of the World by Christ; for if all things were made by Christ, and without him was not any thing made that was made, as v. 3, and if *the World was made by him,* as v. 10, then the World was made by the Lord Jesus Christ, and we ought to believe it: Which is the second Proof I bring to prove that Proposition, That *the World was made by Christ.*

3dly. The third Proof I take from Heb. i. God, who at sundry times, and in divers manners spake in times past unto the Fathers by the Prophets, v. 1, hath in these last days spoken to us by his Son, whom he hath appointed Heir of all things, *by whom also he made the Worlds,* Heb. i. 2. And speaking of Christ the Son, the Author of that Epistle faith, *And thou Lord in the beginning hast laid the foundation of the Earth, and the Heavens are the works of thine hands,* v. 8, 9, 10, 11, 12. with which if you compare Psal. 102. 21, 22, 25, 26, 27. you may see that spoken of Jehovah Christ, who made the Earth and the Heavens, Gen. 2. 4. Psal. 95. hath a special reference to the Messiah and his days, and is so understood by Heb. 3. 7, 8, 9, compared with Psal. 95. 3, 5, 6, 7, 8, 9. where he is called *Jehovah our Maker;* the Sea is his, and his bands formed the dry Land; and so the Lord Jesus Christ the Son is he by whom the Father made the Worlds, and he who in the beginning laid the foundation of the Earth, and the Heavens are the work of his hands, Heb. i. 2, 10. And that the World which consisteth of Heaven and Earth, was made by Christ, see Charnock's Attributes, f. 229, 472, 476. And he that built all things is God, Heb. 3. 4.

See Charnock's
Attrib. pag. 473,
474, 475.

4:ibly, The Fourth Proof I take from the Epistle to the Ephesians ; Paul had clear knowledge in the Mystery, which in other Ages was not made known, as it is now revealed by the Spirit; which from the beginning of the World had been hid in God, who created all things by Jesus Christ, Eph. 3. 9. The Mystery which was revealed to Paul, v. 3, 4, 5, 6, 8. that the Gentiles should be called, was foretold and known, but not so known as after the coming of Christ; nor was Christ, after his coming, so clearly and fully known, as He by whom the Father created all things.

At the Creation, and some Ages after, there was no such difference as Jews and Gentiles, which difference was by Christ taken away, and the whole World of Believers reconciled to God by Jesus Christ, Luke 2. 32, which was not then, nor is yet understood by the Jews or Heathen Gentiles, but by Revelation was made known to Paul, v. 3. This in other Ages was not made known to the Sons of Men, as it is now revealed by the Holy Spirit, v. 5, that the Gentiles should be fellow-heirs with the Jews, v. 6, of which Doctrine Paul was made a Minister, v. 7, to make all men see what is the Fellowship of the Mystery, which from the beginning of the World had been hid in God, v. 9.

Christ's coming in the Flesh was prophesied; *The seed of the Woman shall break the Serpent's head*, Gen. 3. 15. And God's purpose of justifying the Heathen through Faith, was preached before unto Abraham, *In thee shall all Nations be blessed*, Gal. 3. 8, & Gen. 12. 3. And so this Doctrine was known to Abraham, who saw it in the Promises, and in the Type of Isaac's being offered, Gen. 22. 18, Heb. 11. 19, which Mystery was hid in God, who created all things by Jesus Christ, Eph. 3. 9.

Either of which four quoted Scriptures I think sufficient to prove, *That the World was made by the Lord Jesus Christ.*

And for an human Authority I quote the late Assembly's Confession of Faith, chap. 4, of Creation; *It pleased God the Father, Son, and Holy Spirit to create the World of nothing*: (Which Confession is a great Summary of the Christian Faith.) And the Elders and Messengers of the Congregational Churches, who met at the Savoy, anno 1658, in their Declaration of their Faith and Order, say the like; and so do the Antipædo-Baptists, in their Confession of Faith, printed in the year 1677.

The Second Proposition. *That the Lord Jesus Christ is Jehovah,* is the Foundation of Christianity ; and other foundation can no man lay, than that is laid, which is Jesus Christ, I Cor. 3. 11. Eph. 2. 20. Which Foundation is cleared by many, and in particular by Zan-
cby, in his Tract on this Subject of the three *Ælobim* (i. e. Migh-
tys) God the Father, God the Son, and God the Holy Spirit, one
and the same *Jehovah*, written about an hundred years since,
who cites *Justin* in his second Apology to *Anthony* ; he cites also
Irenæus, *Tertullian*, *Moses*, and the greater and the lesser Prophets
compared with passages in the N. Testament, to prove that Christ
is God, to which Book (being in Latin) I refer the learned Reader,
and shall offer a few Scriptures (of many) which have confirmed
me, and I hope may satisfie others, that Christ is *Jehovah*.

I take the first from Gen. 2. 4. *These are the generations of the Heavens and the Earth, when they were created in the day that Jehovah Ælohim made the Earth and the Heavens.*

The word *Jehovah* is a Name proper to God, and incommuni-
cable to any other, according to Psal. 81. 18. *That men may
know that thou, whose name alone is Jehovah, art the most High over
all the Earth,* Isa. 45. 5. *I am Jehovah, and none else ; there is no
God beside me.* So Deut. 5. 35, 39. Isa. 42. 8.

Which Name *Jehovah* signifies God's Self-Existence or Absolu-
te Being, from Eternity to Eternity.

To this effect Buxtorf, in his Hebrew Lexicon, explains this
Name, as well as other Hebricians, which explication is genuine,
and comports well with the Root יְהוָה, from whence this great
name is thought to be derived.

And the word *Ælobim* (Scholars know) is of the plural num-
ber, which word signifies *Strong*, *Potent*, *Mighty*.

The Hebrew word (*Bara*) render'd (*created*) is of the singular
number, and signifies (*be created*.)

Now, from Gen. 2. 4. I reason thus ; He that made the Heav-
ens and the Earth, was and is *Jehovah*.

The Lord Jesus Christ made the Heavens and the Earth, and
therefore the Lord Jesus Christ is *Jehovah*.

That he that made the Heavens and the Earth is *Jehovah*, is
proved from that, Gen. 2. 4.

That the Lord Jesus Christ made the Heavens and the Earth,
is proved before from John 1. 1, 3, 10. from Col. 1. 12, 13, 14,
15, 16. from Heb. 1. 1, 2, 10. and from Epb. 3. 9.

And if that be so, then it follows, that the Lord Jesus Christ is *Febovab*.

Which great Truth, that Christ is *Febovab*, and that these Three, the Father, the Son, and the Holy Spirit are one *Febovab*, as God has graciously opened it to us, by the help and light of the Old and New Testament, compared, may now be somewhat perceived throughout the Scriptures. In the beginning, (or by the Head) *Aelobim* (*i. e.*) the Mighty, Father, Son, and Holy Spirit ; *he created the Heavens and the Earth*, Gen. 1. 1. and the Spirit of God, *Heb. Aelobim*, the Mighty, *be moved upon the face of the waters*, Gen. 1. 2. and *Aelobim* (*the Mighty*) he said, *Let there be Light*, Gen. 1. 3.

And *Aelobim* (*the Mighty*) he said, *Let there be a Firmament*, Gen. 1. 6.

So also Gen. 1. 9, 14, 20, 24.

And *Aelobim* (*the Mighty*) he said, *Let us make Man*, Gen. 1. 26.

So also *Aelobim* (*the Mighty*) he created *Man in his own image*, Gen. 1. 27.

And *Aelobim* (*the Mighty*) he blessed them, v. 28. And *Aelobim* (*the Mighty*) he said, v. 29. And *Aelobim* (*the Mighty*) he saw, that every thing he had made (was) very good, Gen. 1. 31. And *Aelobim* (*the Mighty*) he ended his Work which he had created. And *Aelobim* (*the Mighty*) he rested from all his work which he had created, Gen. 2. 2, 3. And then it is said, that *Febovab Aelobim* (*the Mighty*) he made the Earth and the Heavens, Gen. 2. 4. And the same *Febovab Aelobim* (*the Mighty*) who made the Earth and the Heavens, be formed *Man*, Gen. 2. 7. And he took *Man*, and he put him into the garden, v. 15. And *Febovab Aelobim* (*the Mighty*) he drove *Man* out of *Eden*, Gen. 3. 23, 24. And *Febovab Aelobim*, (*the Mighty*) he said, behold the man is become as one of us, Gen. 3. 22. And *Febovab* he said, Gen. 11. 6, *Let us go down, and there let us confound their language*. Gen. 11. 7, So *Abraham* to *Abimelech*, God, (*Heb. Aelobim*) They caused me to wander. So *Jacob*, Gen. 35. 7, built an Altar, and there (*Aelobim*) they appeared to him. Which with other like Expressions do somewhat open the Mystery of the Trinity, and their Oneness throughout the Old Testament ; which place, Gen. 2. 4. (compared as before) does prove the Lord Jesus Christ to be *Febovab*, who made the Heavens and the Earth.

And here I pretermit many passages in *Genesis*, as Gen. 18. 1, where *Jehovah* he was seen by *Abraham*, And *Jehovah* he said to *Abraham*, v. 13, 17. And *Jehovah* he went away when he had left communing with *Abraham*, v. 33. Which *Jehovah* I think was the Lord Jesus Christ, who here appeared in the shape of a man, Gen. 18. 2, the two others who were with *Jehovah*, Gen. 18. 2, seem to be the two Angels who went to *Sodom*, Gen. 19. 1.

Which appearing of *Jehovah* to Man, as Man, gave Man a kind of foresight of his after-intended Incarnation. See the like in the Garden of *Eden*, Gen. 3. 8, 22.

The word of *Jehovah* (or the word *Jehovah*) came before to *Abram* in a vision, Gen. 15. 1, 4. and made him a great, personal and family Promise, v. 1, 5. and he believed in *Jehovah*, and he imputed it to him for Righteousness, Gen. 15. 6. Which *Jehovah* seems to be Christ, and the Righteousness imputed to *Abram*, to be the Righteousness of Christ, imputed to him by Faith; and *Abram's* believing in *Jehovah* seems to be believing in Christ, Rom. 4. 5, 8, 9, 18, 22. I pretermit also, that in Gen. 19. 24, where *Jehovah* he made it to rain upon *Sodom* and *Gomorrah* Brimstone and Fire, from *Jehovah* out of Heaven; which I think was *Jehovah* the Son, from *Jehovah* the Father.

And that in Gen. 32. 24, 28, 29, 30. (a man wrestled with *Jacob*, and *Jacob* as a Prince had power with God, and prevailed, and was blessed, and *Jacob* called the place *Peniel*, for I have seen God face to face.) I think was Christ.

I pass by also that of *Jehovah* appearing to *Moses* in a flame of Fire out of the midst of a Bush, Exod. 3. 2. called *Jehovah*, v. 4, the God of *Abraham*, of *Isaac*, and of *Jacob*, v. 6, and *Jehovah* he said, I have seen the affliction of my people, v. 7. This *Jehovah* is called the Angel of *Jehovah*, or the Angel *Jehovah*, Exod. 3. 2, which I think was Christ, by whose Hands the Father sent *Moses*, Acts 7. 30, 31, 32, 35, (whom *Stephen* there preached, and to whom he prayed, Lord Jesus receive my spirit, v. 59. which Prayer of *Stephen* to Christ proves also the Deity of Christ.)

Who often spake to *Moses*, Exod. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. Chapters.

Jehovah, who called to *Moses* out of the Mount, and to whom *Moses* went up, Ex. 19. 3. These places I offer, as intimating *Jehovah*, mentioned in them, to be eminently Christ, although I do acknowledge and think there was an unconceivable presence of *Jehovah*, the Father, Son, and Holy Spirit, in the Creation,

and throughout the Scriptures : But Gen. 2. 4, compared with John 1. 1, 3, 10, Col. 1. 12, to 15, Heb. 1. 1, 2, 10. and Eph. 3. 9, I rely upon as Proofs, that Christ made the World, and that Christ is Jehovah.

2. A second Proof, that Christ is Jehovah, I offer from Christ giving of the Law, Exod. 20. 1, 2. And God, Heb. Elohim, He spake all these words, saying, I the Lord thy God, Heb Jehovah Eloheka, (i. e. the Lord thy Mighty) It has been said, that Elohim comprehends the Father, the Son, and the Holy Spirit ; and then if Elohim spake the Commands, then Christ the Son spake them.

And if Elohim, He spake all these words, saying, I Jehovah thy God (i. e. thy Mighty) then Christ, who spake all these words, is Jehovah.

Which Jehovah, our Elohim, is one Jehovah, Deut. 6. 4, which Jehovah One. Jehovah is one, and his Name one, Zech. 14. 9. Although Jehovah be the Name of the Father, and of the Son, and of the Holy Spirit, yet they are one Jehovah. Zanoby's Title is, Of the Three Elohim, the Father, the Son, and the Holy Spirit, one and the same Jehovah ; which he rightly calls the Orthodox Doctrine of that Mystery : Which (as I take it) is the professed Judgment also of the most Learned since the Reformation.

So that if Christ made the World, then he is Jehovah, and if he be Jehovah, then he gave the Law ; for, Jehovah gave the Law, and Jehovah Elohim the Mighty, are one Jehovah. Elohim said to Moses, thus say to Israel, Jehovah the Mighty of your Fathers, the God of Abraham, the God of Isaac, and the God of Jacob, he hath sent me, this is my name for ever, Exod. 3. 15. And these Elohim, (these Mighty) whose Name is Jehovah, gave the Ten Commands, Exod. 20. 1, 2. which Commands are called Christ's Commands ; If ye love me (saith Christ) keep my Commands, John 14. 15. He that hath my Commands, and keepeth them, he it is that loveth me, Joh. 14. 21, 23.

And in the second Command (against all uninstituted Worship, by the word Pesel, which one late learned Writer seems willing to take out of the second Command, as I doubt) for I Jehovah Eloheka, Jehovah thy Elohim, thy Mighty, El kana, a jealous God, where the Heb. word El is in the singular number, and may especially point at Christ, as in other places it may point at the Father, and at the Holy Spirit : I Jehovah thy God ;

and

(and if God be ours, it is by Christ,) I Jehovah by God, shewing mercy unto thousands of them that love me [that love me] and keep my Commands, Exod. 20. 5, 6. Which agrees well with that of Christ, If ye love me, keep my Commands, John 14. 15. Jesus Christ, the Propitiation for our Sins; hereby we know that we know him, if we keep his Commandments: And he that saith, I know him, and keepeth not his Commandments, is a Liar, 1 John 2. 1, 2, 3, 4. Upon which fourth verse a learned Paraphrast saith, "He that professeth the Knowledge and Faith of Christ, and calls himself a Christian, and yet doth not sincerely keep his Commandments, is a Liar, and he is not what he professeth to be. And this is the love of God, that we keep his Commandments, 1 John 5. 3. and this is love, that we walk after his Commands, 2d Epistle of John, v. 6. Know, that Jehovah Eloheka thy Mighty, he is the Elohim. Hael Han-neeman the Faithful El, the Faithful God, which keepeth Covenant and Mercy with them that love him and keep his Commands, Deut. 7.9. Ye are my Friends, if ye do whatever I command you, John 15. 14. If ye keep my Commandments, you shall abide in my love, John 15.10. They are his Commands, who made the Heaven and the Earth, Jehovah he made the Heavens and the Earth, Exod. 20. 11. And he that made the Heavens and the Earth, Gen. 2. 4. he is Jehovah, as before.

So that the Commands are Christ's Commands, and Jehovah giving the Commands, by consequence Christ is Jehovah. And that Christ gave the Law, appears further by this;

The Commands are said to be given by Christ Jesus the Mediator, whose voice (at the giving the Law) then shook the Earth, Heb. 12. 24, 25, 26. Who gave the Law and the Gospel; Jesus the Mediator spake in the Gospel by his Blood, whose voice at the giving the Law on Mount Sinai, did shake that Mountain, Heb. 12. 24, 25, 26. compared with Exod. 19. 18. Sinai was moved at the presence of Elohim, the Elobe, (both in the plural) the Mighty of Israel, Psal. 68. 8. The mountains skipped, Psal. 114. 1, 4, Tremble thou Earth at the presence of the Lord, (Heb. Adoun, another of the Names of God, signifying a Stay or Pillar) at the presence of the God of Jacob, Psal. 114. 5, 6, 7. the God of Israel, whom Moses, Aaron, Nadab, Abihu, and seventy of the Elders saw, Exod. 24. 9, 10. Who spake unto Moses face to face, Exod. 33. 9, 12. and no man hath seen the Father but the Son, John 1. 18. & 6. 46. So that the God of Israel, who appeared in the Mount, who gave the Law, was also and is Jehovah the Son,

the Lord Jesus Christ, and blessed are they who do his Commandments, Rev. 22. 14.

3. A third Proof, That Christ is Jehovah; When Israel journeyed from Mount Hor, they were discouraged because of the way; and the People spoke against God, Num. 21. 4, 5. (Heb.) Elohim; whereupon Jehovah he sent fiery Serpents among the People, Num. 21. 6. These Serpents were sent by Jehovah.

Neither let us tempt CHRIST, as some of them tempted him in the wilderness, and were destroyed of Serpents, 1 Cor. 10. 9.

4. And I think I may offer another Proof from Numbers.

Jehovah by Moses directs Aaron how to bless the Children of Israel, and Jehovah is thrice mentioned; Jehovah bless thee and keep thee; Jehovah make his face to shine upon thee, and be gracious unto thee; Jehovah lift up his countenance upon thee, and give thee Peace. (Jehovah bless thee and keep thee.) Now, although blessing and keeping be from

the Father, Son, and Holy Spirit, yet here they seem peculiarly ascribed to Jehovah the Father, as he that blessed and kept his People, to whom Blessing is ascribed in many places of the Word, Gen. 1. 28, 22. And God is said to have blessed Christ for ever, Psal. 45. 2, &c.

And Keeping is ascribed to Jehovah the Father, in that Christ prays to the Father to keep those whom the Father had given to Christ, that they may be one as we are, (i. e. the Father and Christ are one) John 17. 11, 21, 22. I pray not that thou shouldest take them out of the World, (which is Christ's Prayer to the Father) but that thou shouldest keep them from the evil, John 15. 17. So Blessing and Keeping seem eminently ascribed to the Father.

The Elect are kept by the Power of God, through Faith, to Salvation,
1 Pet. 1. 23, 5. spoken of God the Father.

And Jehovah make his face to shine upon thee, and be gracious unto thee, Numb. 6. 25. Which shining upon us, and being gracious to us, may be from the Father, Son, and Holy Spirit, yet here they seem especially to refer to Jehovah the Son.

The shining of his Face seems the Love and Favour of God in Christ; Cause thy face to shine, and we shall be saved, Psal. 80. 19. And how it is that we have the Favour of God, and are saved, but by Christ, I know not: And God hath shined in our Hearts in the Face of Jesus Christ, 2 Cor. 4. 6.

(And be gracious unto thee, Num. 6. 25.) Now Grace came by Jesus Christ, John 1. 17. The grace of God is given you by Jesus Christ, 1 Cor. 1. 4. The grace of our Lord Jesus Christ be with you, 1 Cor. 16. 23. & 2 Cor. 13. 14. Phil. 4. 23. We believe, that through the grace of the Lord Jesus Christ we shall be saved, Acts 15. 11. And the grace of our Lord Jesus Christ be with you, Amen, 1 Thess. 5. 28. 2 Tim. 2. 1. &c. So that Jehovah's Favour and Grace seem eminently to come from Christ.

(Jehovah lift up the light of his countenance upon thee, and give thee Peace, Num. 6. 26.) Which lifting up his Countenance, and giving Peace, may be from the Father, Son, and Holy Spirit, yet here they seem especially to referr to Jehovah the Holy Spirit, by whom it is that his Countenance and Favour is eminently lifted up upon his People. Which may be intimated in (the Communion of the Holy Spirit be with you all) 2 Cor. 13. 14, &c. And the application of Favour and Peace to the Conscience, seems eminently the Work of the Comforter, John 14. 26. Ye received the Word with joy of the Holy Spirit, 1 Thess. 1. 6. Who is called the Eternal Spirit, Heb. 9. 14. And the fruits of the Spirit are Love, Joy, Peace, (Long suffering, Gentleness, Faith, Meekness, Temperance) Gal. 5. 22. And he that works these surely must be God ; these and other Graces are wrought by the Holy Spirit ; and God is Love, 1 John 4. 8, 16. Love is the Essence of God, and the Holy Spirit works Love, Joy, Peace, &c. in Believers ; for, the Holy Spirit is Truth, 1 John 5. 6, which I take to be also the Essence of God : And those Fruits are not ascribed to Men or Angels, but to God the Holy Spirit.

And the like Blessing (to that in Numb. 6. 22, 23, 24, 25, 26. from the Father, Son, and Holy Spirit) is used by the Apostle ; The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all, Amen, 2 Cor. 13. 14. and is used, or some like words, by the Reformed Ministry of Christ, (and as I remember, by the Romanists also) at the conclusion of their publick Work every where.

And these Blessings may also be noted as Prayers to the Father, and to the Son, and to the H. Spirit, which proves also their Deity.

And they shall put my Name [my Name] upon the Children of Israel, and I [and I] will bless them, Numb. 6. 27. Which may note the Oneness of the Name Jehovah, agreeable to that before, Jehovah, our Elohim, is one Jehovah, Deut. 6. 4. and Jehovah is one, and his Name one, Zech. 14. 9. These Three Mighty's are One. And

And for an Human Authority, that the Father, Son, and Holy Spirit are one God, and therefore to be worshipped, I shall cite the First of the 39 Articles of the Church of England, viz.

" There is but one Living and True God, Everlasting, without Body, Parts, or Passions, of Infinite Power, Wisdom and Goodness, the Maker and Preserver of all things both visible and invisible ; and in unity of this Godhead there be Three Persons of one Substance, Power, and Eternity, the Father, the Son, and the Holy Ghost. And the late Assemblies Confession of Faith, Chap. 21. Parag. 2. " Religious Worship is to be given to God the Father, Son, and Holy Spirit, and to him alone, not to Angels, Saints any other Creatures. And the Declaration of those of the Congregational Perswasion, of their Faith and Order, Chap. 22. Article 2. uses the same words : And the self-same words we find in the Confession of Faith published by the *Antipædobaptists*, Ch. 21. Art. 2.

To what has been said may be adjoyned that of the Lord Jesus, whom the Disciples worshipped, Mat. 28. 17. Go ye, and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, Mat. 28. 19. 'Tis not said, In the names of the Father, and of the Son, and of the Holy Spirit, but in the name of the Father, and of the Son, and of the Holy Spirit, shewing those Three to be One, and their Name One, which Name (in which Believers in Samaria were baptised) is said to be the Name of the Lord Jesus, Acts 8. 10, and Cornelius and his Company were baptized in the Name of the Lord, Acts 10. 48. Which Scriptures considered, I think, do shew the Father to be Jehovah, the Son to be Jehovah, and the Holy Spirit to be Jehovah, and these Three to be one Jehovah, and their Name one : And the words (*Hallowed be thy Name*, Mat. 6. 9) I take to be the same Name ; and the Name of the Father is the Name of the Son, and of the Holy Spirit ; *No man speaking by the Spirit of God calleth Jesus accursed, and no man can say that Jesus is the Lord, but by the Holy Spirit*, 1 Cor. 12. 3.

Gifts are ascribed to the Spirit, differences of Administrations ascribed to the Lord Christ, diversities of Operations to the Father, 1 Cor. 12. 4, 5, 6, 7, 8, 9, 10, 11. See also some of the Fruits of the Holy Spirit before, Gal. 5. 22, 23. which Gifts, different Administrations, and Operations, (and Blessings and Fruits before mentioned) considered with Passages in the Old and New Testament, may help us to discern a little what is peculiar

to the Father, what to the Son, and what to the Holy Spirit ; although (as has been said) there is an Oneness, as in their Name so in their Operations.

We find Election is ascribed to the Father, Sanctification to the Holy Spirit, and Reconciliation and Justification to the Son, 1 Pet. 1. 1, 2, 3. One Spirit, one Lord, one Father, Eph. 4. 4, 5, 6. Which Mystery of God, and of the Father, and of Christ, should be acknowledged, Col. 2. 2. (1 Thess. 3. 11, 13.) The comforting their Hearts in Col. 2. 2, is the Work of God, the Holy Spirit, the Comforter, John 14. 26.

The Holy Prophets spake as they were moved by the Holy Spirit, 2 Pet. 1. 21, *The Holy Spirit sent down from Heaven*, (one of those things the Angels desire to look into) 1 Pet. 1. 12. *The Lord the Spirit*, 2 Cor. 3. 17, 18. And that the Holy Spirit is Jehovah, I think, is also fully proved by Jeremiah, He whom Jeremiah stileth Jehovah, Jer. 31. 31, 32, 33, 34, is declared to be the Holy Spirit, Heb. 10. 15, 16, 17, and if Father, Son, and Holy Spirit be Jehovah, then Christ the Son is Jehovah, Numb. 6. 25.

And here I pretermit divers passages in Joshua, Judges, Psalms, Proverbs, and in the greater and lesser Prophets, compared with the New Testament, which seem to me to prove, that Christ is Jehovah.

5. Behold, the days come, saith Jehovah (which seems to be Jehovah the Father) I will raise unto David a righteous branch, and he shall reign King, and prosper, and shall execute Judgment and Righteousness in the Earth : In his days Judah shall be saved; and this is his name whereby he shall be called, (Jehovah Tzidkenu) (i. e.) Jehovah our Righteousness, Jer. 23. 5. 6. And you have the like promise (near verbatim) in Jer. 33. 14, 15, 16. Which (Jehovah Tzidkenu) I think is Jehovah Christ, whom Jehovah the Father would raise up unto David.

And Christ Jesus is made unto us Righteousness and Redemption, 1 Cor. 1. 30, 31, who was to make reconciliation for iniquity, and to bring in everlasting righteousness, Dan. 9. 24, where is a Promise of the Messiah the Prince, v. 25, 26, who by the Father was made sin for us, that we might be made the Righteousness of God in him, 2 Cor. 5. 21. Which Jer. 23. 5, 6, & 33. 14, 15, 16, compared as above, is my Fitch Proof, that Christ is Jehovah, Jehovah our Righteousness.

I pass by that in Zechariah, Zech. 11. 11, 12, 13, where the price of Jebovah was prized at, was thirty pieces of silver cast to the Potter, compared with Mat. 26. 14, 15, & 27. 6, 7, 10, Mark 14. 10, 11. And Zech. 9. 1, 9, compared with Luke 19. 30, 33, 35. And Zech. 12. 10, compared with John 19. 7. I pass by also that in Malachi, Behold, I will send my Messenger, and he shall prepare the way before me; and Jehovah, whom ye seek, shall suddenly come to his Temple, Mal. 3. 1; and Es. 40. 3, (where Christ is expressly named Jebovah) compared with Mat. 3. 13, 33; and Mat. 11. 13, Mark 1. 3, Luke 1. 17, & 3. 4, John 1. 23, before whom John was the Messenger.

Behold, I will send you Elijah the Prophet, before the coming of the great and dreadful day of Jehovah, Mal. 4. 5, 6. Elijah was John the Baptist, Mat. 11. 7, 9, 11, 13, 14, and Mat. 17. 11, 12, 13, which John was to prepare the way of Jebovah; Es. 40. 3, compared with Luke 1. 6, 7, 11, 76; Luke 2. 9, 11, 13, 14. Which places in Zechariah and Malachi, compared as above, do also prove Christ to be Jebovah.

6. The last Proof of the Deity of Christ I take from the New Testament, which is very full of that great Doctrine of the Mystery of the Trinity, and the Deity of Christ in special. According to the Promise of the righteous Branch, whom Jebovah the Father would raise unto David, who should be called, Jehovah our Righteousness, Jer. 23. 5, 6. We have Jesus Christ the Son of David, Mat. 1. 1. Behold, a Virgin shall be with Child, and shall bring forth a Son, and they shall call his name Emmanuel; which being interpreted, is, God with us, Mat. 1. 23. Which was promised, (as I think by Jebovah the Father) Behold, a Virgin shall conceive and bear a Son, and shall call his name Emmanuel, Es. 7. 14. Now if the name of Christ be God, then He is God, for He is what his Name is; and if he be God, then he ought to be so acknowledged; and his Name Jesus, from his saving his People from their sins. Mat. 1. 21, I think proves his Godhead also, for none else but God can save us from Sin, into whose Name Christians are baptized, *in the name of the Father, and of the Son, and of the Holy Spirit*, Mat. 28. 19. Which is one name into which those in Samaria were baptized, (i. e. the Name of the Lord) Acts 10. 48. as before. And what is called the Gospel of Jesus Christ, Mark 1. 1, is called the Gospel of God, Rom. 1. 1, and called the Gospel of Christ, Rom. 1. 16. To you is born a Saviour, Christ the Lord, Luke 2. 11. I, I Jehovah, and beside me there is no Saviour, Es. 43. 10, 11. Jesus is a Saviour, by which

which name he is often named in the *Psalms*, *Ipsias*, and other Prophets, and whom at his Ascension the Disciples worshipped, *Luke 24. 52*, which they ought not to have done, if he had not been God.

The Glory which *Elias* saw was Christ's Glory, *John 12. 41*, the King Jehovah of Hosts, *Ez. 6. 1, 2, 3, 5.*

And here I shall pass by the many Miracles wrought by Jesus Christ, whereof the four Evangelists are full, whereof some were done before Thousands of Witnesses, which Miracles (every one of them) are Proofs of his Deity.

And I pass by (after the giving the Holy Spirit) the Miracles wrought by the Apostles in his Name, and in particular, the conversion of Thousands by a Sermon, which turning Men from Darkness to Light, and from the power of Satan unto God. *Act. 26. 18*, and *John 3. 3*, I think is still a standing Miracle in the World, and will so continue to the end of it; whereof whilst some men find nothing in their private Conversation, nor in the effects of their publick Ministry, no wonder if they proclaim their Infidelity by speaking and writing against Christ's Deity: Which Conversion and new Birth was, and is, and must needs be a Mystery to Unbelievers. And Christ is exalted to give Repentance, which none can give but he that is God: Such a change from Contraries are frequent in some Christian Assemblies, and cannot be brought about but by Jehovah the Father's giving such to Christ, Jehovah the Son's purchasing and redeeming them, and Jehovah the Holy Spirit's converting and sanctifying them; whereof we have also much in the Epistles which I pass by, and shall offer a Cate; After the Resurrection of our Lord, he had appeared unto the rest of the Apostles, but Thomas was not with them when Jesus came; and the other Disciples told Thomas that they had seen the Lord, but he said, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Afterwards the Disciples being within, and Thomas with them, the doors shut, Jesus came and stood in the midst, and said to Thomas, Reach hither thy finger and thy hand, &c. and be not faulter, but believing: And Thomas said unto him, My Lord and my God, *John 20. 24, 25, 26, 27, 28.*

Which case plainly intimates, that the rest of the Apostles there did believe the same Truth before; which Confession of Thomas Christ approves with, *Blessed are they who have not seen (as Thomas did) and yet have believed (that Christ is our Lord and our*

God:) Whom after our Lord's Ascension, and after they were all filled with the Holy Spirit, Peter preaches to be Jehovah, *Acts 2. 4, 14, 22, 24, 25.* And David, v. 25, speaking concerning Jesus of Nazareth, *I foresaw the Lord alwaies before my face;* which is quoted out of *Psalms 16. 8,* where He whom Peter names the Lord, David names Jehovah, by which Sermon about Three thousand were converted, *Acts 2. 41.* So that Peter preached Christ to be Jehovah; *Jesus Christ, which before was preached unto you, whom the Heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of his holy Prophets since the World began,* *Acts 3. 20, 21, 26.* (whereof you may before see a small collection:) *By the name of Jesus Christ of Nazareth doth this man stand bere before you whole; neither is there salvation in any other; for there is no other name under Heaven given among men, whereby we must be saved,* *Acts 4. 10, 12.* And if this be so, then Christ is God.

The Church of God, which he (i. e. God) hath purchased with his own blood, (i. e. with the Blood of Christ) *Acts 20. 28.*

Out of the Israelites, as concerning the flesh, Christ came, who is over all, God, blessed for ever, Amen; *Rom. 9. 4, 5.* Which is also plain and positive, that Christ is God.

Christ the Lord of the dead and living, we shall all stand before his judgment-seat; for it is written, As I live, saith the Lord, every knee shall bow to me, *Rom. 14. 9, 10, 11.* Which is taken from *Isa. 45. 21, 22, 23,* where Christ is named Jehovah, a Just God, and a Saviour, (Heb.) and the Messiah or Christ: *Look unto me and be ye saved, for I am God,* *Isa. 45. 22, 23.* *Phil. 2. 9, 10, 11.* Which is to the Glory of God the Father, v. II. And you have Father, Son, and Holy Spirit, *2 Cor. 13. 14,* and in many other places, which I had collected, but omit: *And no man can say that Jesus is the Lord, but by the Holy Spirit of God,* *1 Cor. 12. 3.* *He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son,* *1 John 5. 10.* The Witness (i. e.) the Holy Spirit.

Some have preached (and printed) another Jesus, and another Spirit, and another Gospel, *2 Cor. 11. 4.* and not *Jesus the Lord,* *1 Cor. 12. 3.* and *Phil. 2. 11.*

And have preached another Spirit, not the Lord the Spirit; *2 Cor. 3. 17, 18.*

And another Gospel, not the true Gospel by the Grace of Christ, Gal. 1. 6. Some pervert the Gospel, and are under that Curse and Anathema, Gal. 1. 7, 8, 9.

Christ Jesus the Lord was that Christ whom Paul preached, 2 Cor. 4. 5.

Paul an Apostle, not by man, but by Jesus Christ, Gal. 1. 1, 2.

Christ Jesus is said to be equal with God, Phil. 2. 5, 6, 11. Christ is our life, and is all in all, Col. 3. 4, 11. And who so denieth the Son, bath not the Father, 1 John 2. 23. Let those who deny the Son consider well that word.

Christ Jesus the Lord, in whom dwelleth all the fulness of the God-head bodily, Col. 2. 2, 3, 6, 9. a very full expression of his God-head.

God our Saviour, 1 Tim. 2. 3. God manifest in the flesh, 1 Tim. 3. 16.

The living God, the Saviour of them that believe, 1 Tim. 4. 10. God our Saviour, Tit. 1. 3. & 2. 10. Looking for the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, Tit. 2. 13, 14.

Jesus Christ our Saviour, Tit. 3. 6.

Some false Teachers there were then, who privily brought in Damnable Heresies, denying the Lord that bought them, and some will follow them, 2 Pet. 2. 1, 2. Deceivers who confess not that Jesus Christ is come in the flesh, such have not God; and if any come to you, and bring not this Doctrine, receive him not into your house, nor bid him God speed (2 John 3. 7, 9, 10.) (Gr. Cbairein, to rejoice :) There is no ground that I know to desire Joy to such.

There are certain men crept in (corrupt Worshippers) denying the Only God and Master our Lord Jesus Christ, Jude 4. To the only wise God our Saviour be glory and majesty, dominion and power, v. 25.

The Son is the brightness of the Father's Glory, of whom God saith, And let all the Angels of God worship him, Heb. 1. 1, 3, 6, 13. And we are to worship God, not Angels, Rev. 19. 10. & 22. 8, 9. Unto the Son (the Father saith) thy Throne, O God, for ever and ever, Heb. 1. 8. His Son Jesus Christ, he is the true God and eternal life, 1 John 5. 20. The first and the last, who was dead and is alive, Rev. 2. 8. The son of God, who searcheth the reins and heart, and who will give to every one according to his works, Rev. 2. 18, 23.

And to conclude this point, in the close of the Scriptures, the Prayer of John unto Christ, Come Lord Jesus, and for his Grace, Rev. 22. 20, 21. do also prove the Deity of Christ; which is my present point.

Some defend this Truth from the Opinion of ancient Doctors and learned Fathers, (whereof I have seen a great collection) for whom I have due reverence, yet satisfaction to the Conscience coming in ordinarily by the Word of God, I have rather chosen this familiar way by the Scriptures.

Q. 3. The third Question proposed, is, Whether after the Creation the Lord rested on the seventh day; and whether the seventh-day Sabbath was sanctified and so instituted by Christ.

The seventh-day Sabbath instituted by him, and was observed by him, who made the World?

Answ. 1. He that made the World rested on the seventh day; for which we have these full Authorities.

Thus the Heavens and the Earth were finished, and all the Host of them, Gen. 2. 1. And on the seventh day God (Heb. *Ælohim* the Mighty) he ended his work which he had made; and he rested on the seventh day from all his work which he had made, Gen. 2. 2. For in six days Jehovah he made Heaven and Earth, the Sea, and all that in them is, and he rested the seventh day, Exod. 20. 11.

My Sabbaths ye shall keep, for it is a sign between me and you: A sign whereby his People were distinguished from the rest of the World; It is holy unto you, a perpetual Covenant: For in six days Jehovah made Heaven and Earth, and on the seventh day he rested and was refreshed, Exod. 31. 13, 14, 15, 16, 17. And God did rest the seventh day from all his works, Heb. 4. 4. Which is also a farther confirmation of the Deity of Christ.

Answ. 2. He that made the World sanctified or made holy the seventh-day Sabbath.

After God (Heb. *Ælohim*) ended his work, it is said expressly, and God (Heb. *Ælohim*) he blessed the seventh day, and he sanctified it, Gen. 2. 1, 3, 4.

Wherefore Jehovah he blessed the Sabbath day and hallowed it, Exod. 20. 11. Blessed and sanctified it, and so instituted it.

In the first Question it appears, that the Lord Jesus Christ made the World, and in the second, that Christ is Jehovah.

Ans. 3. And Jebovah, who made the Earth and the Heavens, he rested on the seventh day, and he blessed it, and he sanctified it.

So we have here the Lord Jesus Christ, who made the World, resting on the seventh day ; that is, observing it, and blessing, and sanctifying of it, (i. e.) giving the institution of it, and this to Adam, and in Adam to Jews and Gentiles (to all Mankind without distinction) who then were all in Adam's Loins, and that before the Sin and Fall of Adam : So this part of the Moral Law was in Adam given to him, and to all his Posterity.

And this recorded for the Glory of the Lord Jesus Christ, which some pretend to greater, by dedicating another day to him, which he never blessed, sanctified, or observed, that I can find, nor has any where in the Scriptures either blessed, sanctified, or commanded.

Comparing this with what was before offered, That the Lord Jesus Christ made the World, and that he is Jebovah, I think this one Authority in Gen. 2. 1, 2, 3, 4, sufficient to prove, that he rested on the seventh day, that he blessed the seventh day, and sanctified, and so instituted it, and no other day of the week : And to this Institution I think do referr the words of our Lord, *The Son of Man is Lord of the Sabbath, Mat. 12. 8. Mark 2. 28. Luke 6. 5.* He instituted it, and was best able to give a true and right Interpretation of it, (whereof more hereafter.)

Q. 4. If the seventh day Sabbath was kept by Believers, from the Creation till it was repeated at Mount Sinai, Exod. xx ?

*The Sabbath
kept till the Law
given.*

It is at least probable from the words [Mikketz Iammim] the cutting off of days, and the graciousness of Abel, and the respect the Lord had to Abel and his Offering, Gen. 4. 3, 4. who obtained witness that he was righteous, Heb. 11. 4. that Abel kept the Sabbath, and that Enoch kept the Sabbath, who walked with God Three hundred years, Gen. 5. 22, 24. who had this Testimony, that he pleased God, Heb. 11. 5. The like I may say of Noah, a just man, and perfect in his Generation, who walked with God, and found Grace in his eyes, Gen. 6. 8, 9. and became Heir of the Righteousness which is by Faith, Heb. 11. 7. And, that Abraham kept it, Gen. 13. 2, 4, 5, 6. from the word [Lashaber] to dwell or sabbatize together, but especially from that Testimony the Lord gives him ; Abraham obeyed my voice, and kept my Charge, my

Com-

Commandments, my Statutes, and my Laws, Gen. 26. 5. General words, which include whatsoever God had commanded ; and two of those words are applied to God's Commands in general, and particularly to the Sabbath, *Exod. 16. 4, 5, 28, 29.* which Commands were committed to writing upon Mount Sinai, *Exod. 19. 18. & 20. 1, 2, 3.* which Commandments we have.

And that *Moses* and the *Israelites* in *Egypt* kept the Sabbath, appears from *Pharaoh's Answer* ; Behold, the people of the land are many, and you *Moses* and *Aaron*, make them sabbatize (or keep the Sabbath) or rest from their burthens, *Ex. 5. 1, 2, 3, 4, 5. Vehish-battem*, from the Root [Shabat] he rested or kept the Sabbath, mentioned in *Gen. 2. 3.* And, that *Moses*, *Aaron*, and *Israel* kept the Sabbath after their deliverance out of *Egypt*, appears in *Exod. 16. 5, 22, 23, 25, 26, 27, 28, 30.* which was before the promulgation of the Law at Mount Sinai, *Exod. 20.*

Q. 5. Whether the Ten Commands were given by Christ to Jews and Gentiles ? And whether the same weekly seventh-day Sabbath, after the giving the Law at Mount Sinai, was observed during the Old Testament ?

That the Commands were spoken by Christ, eminently, I think, appears under the second Head.

Answ. 1. That they were given by him, as well to the *Gentiles* as to the *Israelites*, may appear by God's creating *Man in his own image*, *Gen. 1. 27.*

Which Image and Likeness eminently consists and remarkably appears in the Soul, whose Nature is spiritual, and ordinarily invisible ; whose Faculties (wherewith G O D in Man's Innocency had enriched it) were a clear understanding of his Creator's Mind, and a rectitude of Will to observe his Laws ; and we find *Paul* chiefly placeth this Image of G O D in Man in Knowledge, *Col. 3. 10.* and in *Rigbouness and true Helineß*, *Eph. 4. 24.* After the Fall of *Adam*, the Understanding was darkened, and the Will and Affections corrupted, and so they remain to this day, until Man be regenerated by Christ and his Holy Spirit, and so that first Image of God, wherein Man was created, (according to our measure) be by Grace restored, which brings converted Men and Women about again to much of that original Light and Knowledge of the Will of God, and to those good Inclinations to keep his Laws, wherewith the Soul of *Adam* was first beautified, which

which Conversion of Man is called, the *New Creature*, 2 Cor. 5. 17. and a *Divine Nature*, 2 Pet. 1. 4. Which does teach, and strongly dispose the Hearts of gracious persons, to observe God's Commands; which Knowledge in Col. 3. 10, may referr to the Will of God in both Tables; and the Holiness in Ephes. 4. 24. may referr to conformity to the Laws of the first Table, and the Righteousness there, to Obedience to the second Table.

Now, the *Gentiles* as well as the *Hebrews*, at first were all in *Adam's Loins*, and there was no such Difference till the time of *Heber*, Gen. 10. 21, 24. and *Abraham* was of *Heber's Posterity*, and Christ, in the Genealogy is said to be the *Son of Abraham*, Mat. 1. 11. Luke 3. 34. in whose Genealogy (who was the second *Adam*) we find of the *Gentiles*.

And if we look into this Case, we may see, that as (now) when the Lord shall by Conversion renew his Covenant with the lost Sheep of the House of *Israel*, those branches broken off above sixteen hundred years, shall be grafted in again, Rom. 11. 5, to 33. and they shall mourn over him whom their Fathers pierced, Rev. 1. 7.

So it was (then) with us *Gentiles*; the Bought with Money, which were not of *Abraham's Blood*, at the institution of Circumcision, were to be circumcised, as well as his own Seed, Gen. 17. 12; and Strangers, as home-born, passed alike under the Discipline of the Church, Exod. 12. 19. which shews, they were in Fellowship with *Israel*, and Strangers (if circumcised) might keep the Passover at its first institution, one Law was to the Stranger and to the home-born, Exod. 12. 48, 49.

And so, for Offerings of a sweet favour to the Lord, there was but one Law for the Strangers and for the *Jews*; As ye do, so he shall do, and as ye, so shall the stranger be before the Lord, Num. 15. 14, 15, 16. which Passover and Offerings were all before giving the Law at Mount Sinai, Exod. 20. So that the Law in Exod. 20. was given to both:

And the Lord would not have the Son of the Stranger who joyned himself to him, to say, *The Lord had utterly separated him from his People*; and those Strangers who joyn themselves to him, to serve him, and to love the Name *Jehovah*, who keep his Sabbaths, he will make them joyful in his House of Prayer, and accept their services, Isa. 56. 1, to 7. And not only *Israel*, but the Stranger, were alike established a People unto him, Deuter. 29. 10, 11, 15.

And in the fourth Command 'tis said of the seventh-day Sabbath, *neither thou nor thy Stranger shall do any work therein, Exod. 20. 10.*

So that before the Moral Law given, one Law was to the Jews and Gentiles; as, *Exod. 12. 48, 49. & Exod. 15. 14, 15, 16.* and we may say, What Difference was there then, or is there now, between them and us? Those of the Jews or Gentiles then, living and dying impenitently, had not Salvation by the Messiah; those of them or the Gentiles then, who joyned themselves to the Lord, to serve him, and to love the Name *Iehovah*, (which, as I take it, was to love Christ) had Eternal Life by him, and so all such now have, and will have to the end of the World. And altho' Circumcision in its season were a good Institution, yet in the fence above, it ever was and will be true, That in Christ Jesus neither Circumcision nor Uncircumcision availeth any thing, but a new Creature, *Gal. 6. 15.* In Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but Faith, which worketh by Love, *Gal. 5. 6.* which Love is the fulfilling of the Law, *Gal. 5. 14.* and the fruit of the Spirit, *Gal. 5. 22.*

And as many as walk according to this Rule, Peace on them, and Mercy, Gal. 6. 16. Upon All, whether Jews or Gentiles, who believe in Christ, and walk by Rule.

And Circumcision is nothing, and Uncircumcision is nothing, but the keeping the Commandments of God, 1 Cor. 7. 19. Col. 3. 9, 10, 11. And upon the whole of this, it seems to me, the Law was given to Jews and Gentiles. And through Christ both Jews and Gentiles have access by one Spirit to the Father, *Eph. 2. 11, 14, 18.* where you have also Father, Son, and Holy Spirit.

2dly. That the seventh-day Sabbath, after the promulgation of the Law by Christ, at Mount Sinai, (and that ordinarily) was called by the name of the Sabbath, and by that name known and observed, I think, is agreed by all that I know, and is so plain throughout the Old Testament, that there needs little to be said thereto: *Six days thou shalt work, and on the seventh day thou shalt rest, Exod. 23. 12.* Upon the seventh day the Lord called to Moses out of the Cloud, *Exod. 24. 16.* which probably was the first Sabbath after the giving the Law, *Exod. 20.* which seventh day is often called, *a sign for ever between him and his People, and a perpetual Covenant, Exod. 31. 13, to 17.* to distinguish

Pool's Annot. on Exod. 31. 16. his People from others. Where the Law of the Sabbath is confirmed, and established to be per-

pe-

petual ; and the reason given for the perpetuity of the Sabbath is such, as hath its force till the end of the World ; and it's fit and just men should retain this Monument, or Memorial of the Worlds Creation, even till its Dissolution. And this was whilst the Lord was communing with Moses in the Mount, and before the giving Moses the two Tables of Testimony, Exod. 31. 18. which they were to observe in Earing-time and Harvest, Exod. 34. 21. *And the seventh day shall be to you an Holy day, a Sabbath of rest to Jehovah, Exod. 35. 2.* which is repeated here, and in Exod. 31. 13. before, to teach them to remember that Precept, above all their ceremonial Observations. And the Weekly Sabbaths are called, *The Sabbaths of the Lord, v. 38.* in a way of distinction from other days of Rest ; which also appears in the fourth Command, Exod. 20. 8, 9, 10, 11. afterwards we have the Judgment against the Stick-gatherer, Num. 15. 32, 36.

And after the Command renewed for lively, fiery (and not dead and formal) *Morning and Evening Word and Prayer, Num. 28. 3,* to 8. Jehovah also repeats the *Law* for the Sabbath, v. 9, 10. which Israel prophan'd, whereof we read much in the Prophets, and Psal. 92. is a Psalm for the Sabbath day. *I love thy Commandments above gold ; yea, above fine gold I esteem all (thy) Precepts (concerning) all things right, Psal. 119. 127, 128.* As if he had said, I make not all thy Commands void, as some do ; nor am I partial in approving some, and rejecting or altering those I like not, which cross my Opinion, as others do ; all thy Commands ever were, are, and ever will be right. Which I take to be the import of the Hebrew, leaving out the Verb there, and in many other places : *And he that turneth away his Ear from bearing the Law, his Prayer is an abomination, Prov. 28. 9.* (it ever was so, is so, and will be so) (*an abomination*) *I John 3. 22.*

Thus saith Jehovah, My Salvation is near to come, — Blessed the man that keepeth the Sabbath, — he will accept their services, Isa. 56. 1, 2, 6, 7. (such ever were, are, and ever will be blessed.) Which place, referring to Gospel-times, is the larger Promise, now.

And it shall come to pass, that from one Sabbath to another, shall all flesh come to worship before me, saith Jehovah, Isa. 66. 23, 24. And with this that great Gospel-Prophet *Jer. 31. 31.* concludeth his Prophecy.

The Covenant which Jehovah made with their Fathers, which they broke, Jer. 31. 31, 32. 33. was the Moral Law : I will put my Laws in their inward parts, and write them in their Hearts, called an

everlasting Covenant, Jer. 32. 40, 38, 39. Rom. 2. 29. John 1. 47.
Rom. 7. 22, Heb. 8. 8, 9, 10.

The Lord charges *Jerusalem*, as having changed his Statutes, therefore I, even I, against thee, *Ezek. 5. 5, 6, 8.*

That the Sabbath was appointed as a sign between him and his People, is often mentioned, which because they polluted, he gave them Statutes not good, *Ezek. 20. 12, 13, 16, 20, 21. 24.* *My Sabbaths they greatly polluted, v. 13.* the Lord threatened them, not to bring them into *Canaan*, because they polluted his Sabbaths, *v. 15, 16.* which should be *a sign between him and them, v. 20, 21, 24.* Which Weekly Sabbaths were to be a weekly keeping alive their Hopes of an Eternal Rest with the Lord; that Rest, or Sabatism, or keeping Sabbath in Heaven, *which remaineth for the People of God, Heb. 4. 8, 9.* of which the seventh-day Sabbath was and is a Pledge and Representation.

And the prophaning the Sabbath is reckoned amongst the greater sins of *Israel*, whose Ministers hid their Eyes from his Sabbath, *Ezek. 22. 8, 26. & 23. 38.* After many Threatnings against *Egypt*, and after the Promises in that Prophet of converting the Jews, the Resurrection of the dry Bones, the Promise of Christ's Kingdom, God's Judgment on Gog, and *Ezekiel's Vision* of the new Temple; *Thus saith the Lord God, The gate of the inward Court, that looketh toward the East, shall be shut the six working days, but on the Sabbath it shall be opened, for the Prince to enter and offer upon the Sabbath day, Ezek. 46. 1, 2, 4.* and a little after, that Prophet closeth his Prophecy, and God threatens to cause the Sabbath to cease, *Hos. 2. 11. And when will the Sabbath be gone, that we may set forth Wheat, Amos 8. 5.*

By all which I conclude, that the seventh day was the Sabbath till our Lord's Incarnation.

These, and other Voices of the Prophets, do shew how highly the Sabbath was valued by the Lord, who gave it to his People, and was ordinarily called by the Prophets (and afterwards by the Apostles) *the Sabbath, or the Sabbath day;* and those terms of *the Seventh day and the Sabbath,* were Synonymous in the Church, noting all along throughout the Old and New Testament, one and the same Seventh-day-Sabbath: And it is very observable, that the Old or New Testament do never call the First day the Sabbath.

Q. 6. If the Ten Commands (without any exception of the fourth Command, or any part or tittle of it) were confirmed by the Lord Jesus Christ, after his taking our Nature upon him?

Ans. After the Birth of our Lord Jesus Christ, Emmanuel, (i. e. God with us) Mat. 1. 18. 23. we find in that famous Sermon of his in the Mountain, Mat. 5. 17, 18, 19. (which was about the beginning of his publick Ministry) Christ does prevent an Objecti-
on of his Hearers, who (in regard his manner of preaching was different from their Teachers) might suspect that he intended to abrogate the Moral Law, or to alter it, or some part thereof, and to bring in another Law, and warns them not to imagine, that he came to destroy, dissolve, or loosen the Law, but to fulfill it, *viz.* by his perfect Obedience exactly to observe it, and by his Word to establish it a standing Rule of Obedience to his Chur-
ches and People, to the end of the World: *Till Heaven and Earth pass, one jot or one tittle shall in no wise pass from the Law,* Mat. 5. 17,
18, 19. So that all the Commands have the same Character, of the same Divine Authority, and do all (without excepting one jot or tittle) equally bind man, Mat. 5. 19. And, that this place in Matthew refers to the Ten Commands, I take to be generally agreed by Expositors, and by Writers for the First day; the first Table whereof contains the method prescribed by Christ, how to express our Love to God; a part of which first Table is, *to keep holy the seventh day.*

And the second Table contains our Love to Man, Mat. 22. 37,
38, 39. And agreeable to Mat. 5. 17, 18, 19. is that of Luke, *It is easier for Heaven and Earth to pass, than one tittle of the Law to fail,* Luke 16. 14, 17. Where our Saviour shews the scoffing Pharisees, that he taught no new Doctrine contrary to the Law; but that *Heaven and Earth should pass away, before one tittle of the Law should pass.* The Interpretations of the Law by the Jews were mi-
ttaken, but the Law shall remain as a sound and certain Rule to his People, *until the World should have an end.* Where I take it al-
so as agreed, that Christ spake of the Ten Commands.

As he does also when the Lawyer asked him, which was the Great Commandment in the Law? Christ answers, *Thou shalt love the Lord thy God with all thy Heart.* And the second is like unto it; *Love thy Neighbour as thy self.* Upon which two hang all the Law and the Prophets, Mat. 22. 35, to 40.

And *Mark* 12. 28, 29, 30, 31. where Christ confirms the Ten Commands, and both Tables thereof, whereof the Law for the seventh day is a part, which seventh day those who set up and substitute the first day so far lay aside.

The Romanists leave out the second Command against Images, and a late learned Protestant Writer excepts against a word or two in the second Command, and what he meant thereby I can not say certainly; but if he think it lawful to make such Pictures, (as of a Glorious Light) from which occasion may be taken of good Thoughts of God, he seems to me, under the specious colour of that good Intention to break in directly upon those words in the second Command, [*Lo tagnesēb lēka temunq̄ti ašher bāša majim,*] *Thou shalt not make to thee any likeness that (is) in Heaven above,* and to go very near the borders of Idolatry: that *God is Light,* (*I John* 1. 5.) is true, but we may make no Image or Picture thereof, for any such purpose: *Light* is, as I take it, one of the words opening the Essence of God, and to make any Likeness of his Essence, seems to be of the Likeness of God; which I think, is forbidden in the second Command. To say nothing of the word (*As*) in the Parenthesis, which seems something a kin to an &c. nor can this be excused by the good intention before, of taking up thence good Thoughts of God, which surely must be from making and looking upon that pictured Light to the end above, so dangerous it is to sit loose in Principles, from the Obligation of the Moral Law, or any part thereof. And to this looiness from the Commands, and to the not observing of them, I think I may assign the great Transgressions of this Age against all the rest of the Commands, but I forbear: And how much farther such Great, Learned, and Worthy men may go, unless God convince them or restrain them, I know not, who by his Word, and therein by Promises of his Holy Spirit, hath furnished all Believers with sufficient matter for Good Thoughts of God.

And those take away these words out of the fourth Command, (*the seventh day (is) the Sabbath of the Lord thy God*) which has not only many *Iotaes* and *Tittles*, (*i. e.* Letters and Vowels) but *Words*, and is a whole Paragraph, but, I think, will not so pass away: Conformity to which Commands is the Perfection of the Nature of Man.

Consider also how very much is said in the New Testament against *Anomie*, that is *Lawlessness*, *Acts* 2. 22, 23. *Mat.* 13. 40, 41. *Mat.* 23. 28. *Mat.* 24. 12. *Rom.* 6. 19.

The Mystery of Anomie did work in the Apostle's time, 2 Thes. 2. 7. Until he that letteth be taken out of the way, and then that lawless one (that anomous one) shall be revealed, whom the Lord shall consume with the spirit of his mouth, v. 8.

Looking for our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Anomie, Tit. 2. 11, to 14. which Anomie the Lord Jesus Christ hates; Thou hast loved Righteousness and hated Anomie, Heb. 1. 8, 9, 10.

One great Article of the new Covenant is, I will put my Laws into their minds, and write them in their hearts; (which includes the whole Moral Law.) And another Article is, Their Anomies I will remember no more, Heb. 8. 10, 12. Heb. 10. 16, 17.

And of old the Lord commanded, That whatsoever he commanded his People, they should observe to do it; Thou shalt not add thereto, nor diminish from it, Deut. 12. 29, 30, 31, 32.

This Law is framed for the good of all; and if all the Laws of all the Kingdoms of the World were lost, the Ten Commands (rightly understood in their true Extent and Latitude, as explained in the Old and New Testament) would revive and preserve the Duties men owe to God, and due Bounds between Kings and their Subjects, Ministers and People, Husbands and Wives, Masters and Servants, Parents and Children, and all Superiors, Inferiors, and Equals whatsoever: Which Law the Lord will magnifie and make honourable, Isa. 42. 21. And the Ten Commands, as they are opened in the Scriptures, do in general, or particular Rules, with great Justice and Equality, resolve Cases as far beyond the Laws of Men, as the Treasures of Wisdom in Christ are beyond the depraved Wit of fallen Man.

And here I had thought to have inserted, That the true Law of Nature in Adam is, the Ten Com- See Charnock's mandments. Attrib. fol. 612.

A Preface to which Ten Commands commemmorating and celebrating the wonderful and famous Deliverance of the Church of Christ, by the Father, the Son, and the Holy Spirit, out of Bondage in and under literal Egypt, we have in Exod. 20. 1, 2.

I had also thought (upon the first Command) to have shewn, that Faith in Christ (though it be the Gift of God, Eph. 2. 8. as every other Grace is) is a duty commanded. Faith a Duty.

This is his Command, That we believe in his Son, Rom. 16.26. & John 3. 23, 24. And, by our Lord Jesus Christ, Faith is said to be one of the weightier matters of the Law, Mat. 23.23.

The People asked Jesus, What shall we do, that we may work the works of God ? Jesus said, This is the work of God, that ye believe on him which he hath sent, John 6.22, 28, 29. And the Righteousness by the Faith of Jesus Christ, is witnessed by the Law and the Prophets, Rom. 3. 21. Which may also pass for a further Proof, That the Moral Law still obliges under the Gospel.

I had also prepared a few Sheets (upon the second Command) to enquire, Whether Forms of Worship, graved, printed, or written, not instituted by the Lord, but invented by Man, are Good, Right, True, Spiritual, Christian Worship ? and, Whether forbidden by the Letter of the second Command, in the word (Pefel) about which good Worship there is much in the Old and much in the New Testament ? As also, If the Lord's Prayer were not for Secret Prayer ? Enter into thy Closet, shut thy Door, pray to thy Father in secret, thy Father, who sets in secret, shall reward openly, Mat. 6. 6, 9. All (in secret) but the Reward, which should be open.

As also about Right Singing, from Eph. 5. 18, 19. And to have enquired after the import of those words there : Psalms ; if that mean Psalms in the Word. Hymns ; if that mean occasional Singing, by such as have that excellent Gift. And Spiritual Songs ; if that mean Songs composed of Spiritual Matter, for which the Scriptures are full to furnish the meanest Minister of Christ, and others also, and all without Rhime.

And something concerning the horrible Prophaners of God Name, by swearing and cursing against the third Command, *In Lord will not hold them guiltless.*

I had prepared also some Thoughts about the rest of the Commands, and in particular about the fifth Command, and thereabout Monarchy ; but finding I have much to do to recover the word *Seventh*, (i.e. one word in the fourth Command) I have at present left it out.

Now, seeing Mat. 5. 17, 18, 19, and Luke 16. 17. do so confirm the Decalogue, how is it that it confirms all the Ten Commandments without exception, and not the Seventh day, which is a part of the Decalogue, and is a seventh part of Time, and one Day of the Week ? And, why should we so hotly oppose it ? God has plainly prescribed that day, why do we alter it ? The best Reasons

that I can give, is, the marvellous Corruption that is in our Nature, which doth incline us to be as Gods, and to give Rules to the Divine Majesty, and to all the World, and puts us upon Pretences to be wiser than God. And the earnestness which I find in some for the First day, I ascribe to the looseness of others, who were for the First day, and for Sports and Pastimes also upon it; and much to the force of Example and Education, we have been long trained up in the observation thereof, and so entertained strong Conceits that we are in the right, and cannot yet be put out of it, though, when we are asked, we can assign no Command from Christ, or his Word for it, and yet fiercely contend for it: Which shews plainly, that it is God's Work to convince the World of this Sin, yet means may be used.

It has been acknowledged, that the Advocates for the First day generally mean well, but should remember, that good Intentions (when they run in any Channel besides the Word) have been the occasion of bringing in Monks, many Ceremonies, great Controversies, Errors, Divisions, and some bloody Wars, and many Mischiefs, which, from the Primitive Times to this day, have afflicted and shaken the Churches, from which (after some years consideration) I think there can be no deliverance, but by a professed returning to be ruled in all cases by the plain Word of Christ.

And Learned, Excellent *Commenius*, the only surviving (if he be yet alive) Bishop of Bohemia, in his printed Exhortation to the Churches of *England*, upon the Restoration of *Charles the Second*, Ann. Dom. 1660, prophesies our Ruine upon this Rock, whilst Christ in his Word teaches one thing, and men teach another; where he brings in the Lord protesting against us all, as no Christians, because we keep not the Commands of Christ; and when he shall vouchsafe to raise up some Repairers of the Collapsed state of the Church, he would have them give God this Honour, to do nothing, but according to the Prescript of his Will, *Exod. 25. 40.* all to be after the Pattern in the Mount, and to take that for an everlasting Rule, it was not thus from the Beginning, *Mat. 19. 8.* and to have a care, that what is not of Divine Institution, but contrary thereto, be taken away, as a Plant not of the Father's planting, *Mat. 15. 13.* and whatever is instituted by GOD, but through Carelessness of Men neglected, or hath by Guile been changed, be restored, *Mat. 5. 17, 18, 19.* This Book of *Commenius* was prin-

ted about 1660, upon the occasion of the late King's Restitution, wherein, as I think, he plainly intimates the restoring the Instituted Sabbath, by Guile changed, but in such terms as Quarrelers might have no certain Advantage, he drives at a more thorow Reformation than hitherto hath been in the Churches, and to bring us back to the Times of the Apostles, wherein consists the true Glory and Happiness of the Churches, although *Commenius* in that same Book, fol. 51, 52, 53, 54 says, The Custom of the *Bohemian* Churches was, to keep the Dominical day.

As for those Laws which we call Ceremonial, I take them to teach and Command Faith in Christ, who was veiled, and hid under Typical Ordinances, as Sacrifices and Altars, which in their very Nature ceased to be farther literally observed, when Christ the true Antitype was sacrificed for his People, and Circumcision, the Passover, and the then Priesthood, were by his Death taken away, and Baptism, the Lord's Supper, and another more excellent Gospel Ministry instituted, *Mat. 28. 19, 20.*

And the Epistles (especially that to the *Hebrews*) do open much of the Mysteries of Christ, and the many Benefits Believers in him do receive by the several old and new Ordinances, now explaining one another, and I suppose may be of use for convincing the *Jews*, when their time of Conversion comes, and the Law of Sacrifices does discover how Man was justified from the Guilt contracted by transgressing any of the Commands, *viz.* by Christ (typified by the Sacrifices) and his Righteousness: As the Judicials did shew how Transgressors should be proceeded against by Magistrates, and by Ministers, for there we find many Directions for the Discipline of transgressing Subjects by their Princes and Judges, and of Members of the Church by their then Pastors.

But to return to those who defend the Change of the Seventh day, and teach it to others; let such have a care of that Threatning *Mat. 5. 19, 20.* for, if the Exceptions they make against the Law in that point, be not good, they are certainly dangerous to those that make them; *Whoever shall break one of these least Commandments, and shall teach men so, he shall be called, the least in the Kingdom of Heaven, Mat. 5. 19.* And how far that (least) extends, think well of.

These Ten Commands many call, the *Moral Law*; and (not to quarrel with Terms) *Moral* signifieth, pertaining to *Manners*, which being applied to Divine Laws, may be

be said to be a Rule prescribed by the Lord to direct our Thoughts, Words, and Actions, and so does include whatsoever is commanded or forbidden in Thought, Word, or Deed; which our Lord comprehends in the love of God and of our Neighbor; Mat. 22. 38, 39. a part of which Moral Law, all agree, was, in the time of Christ, the Command for the Seventh day; *And he that will enter into Life, must keep the Commandments*, Mat. 19. 17. *Which he that keepeth loveth Christ, and Christ will love him, and manifest himself unto him*, John 14. 21. *And it is easier for Heaven and Earth to pass, than one tittle of the Law to fail*, Luke 16. 17. And surely Christ does not there exclude the Law of the Ten Commands, whereof one tittle cannot pass away: And, let any man shew us what other Law it is that Christ there means: And if it be easier for Heaven and Earth, than for one tittle of the ten Commands to pass away, it will be impossible to take away the Seventh day, positively said to be the Sabbath of the Lord: And if the Commands, and therein the Seventh day, stand as long as Heaven and Earth, they surely stand now, for the Heaven and Earth yet stand.

And, our Lord farther confirms the Moral Law, by shewing what Sins they are which defile a man, Mat. 15. 3, 11, 18, 19. *Evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-witness, Blasphemies*. Now Murders, Adulteries, Fornications, Thefts, and False-witnessing, are Sins against the Second Table; Blasphemies, Sins against the First Table; and Evil Thoughts, Sins against every Command in both Tables: The Scribes and Pharisees there transgressed the Commandments of God by their Traditions, v. 3. The Commands Christ there affirms, are the Fifth Command, v. 4, and the Second Command, v. 8, 9. which Moral Law they unlorded, v. 6. The Command Christ charges them with, as making it of no effect, or of unlording it, Exod. 20. 12. Deut. 5. 16. is the Fifth Command, one of the Second Table.

And that about their vain Worship, v. 8, 9, was against the Second Command in the First Table; and so Christ, by those instances, affirms both Tables.

When the young man asked Christ what good thing he should do, that he might have Eternal Life, Mat. 19. 16, 17, 18, 19, 20. Christ answers, *If thou wilt enter into Life, keep the Commands*; and names some of them, as, *Thou shalt do no Murder, and Thou shalt not commit Adultery*; so that Christ in his Answer referrs him to the Moral Law. Charnock's Attributes, pag. 612. And so

Christ there affirms the Moral Law; which, I think, does fully prove, that by the general word of Commands, Christ meant the Ten Commands; and if Christ meant the Ten Commands, and have confirmed and established them by One, and much more by so many plain Scriptures, what Power on Earth can alter any one of them?

The great Commission which the Lord gives his Ministers, is, to teach all Nations to observe all things (Christ doth not except the Seventh day) whatsoever I have commanded you, Mat. 28. 19, 20. A very learned Writer, in his Annotations on that Text, saith, "It implyeth, that his Commands are the Universal Laws of his Catholick Church, and no Man or Men have Authority to make Laws for the Universal Church on Earth, but He; and to undertake it, is to undertake the Prerogative of Christ, and be Vice-Christ by Usurpation, be it Pope or Councils. Which, I think, are words of much strength, consequence, and truth, and I may lay as Cornelius to Peter, We are here present to bear all things that are commanded thee of God, Acts 10. 33. But if any speak not according to this Rule, we are not to follow Paul further than he follows Christ, 1 Cor. 11. 1.. And as any person is brought to love Christ, he takes present care to keep his Commands, John 14, 15. and Christ shews mercy to those who love him and keep his Commands, Exod. 20. 6.

And, what other way is there to declare our selves the Friends of Christ, and good Subjects to him, but by doing whatever he commands us? John 15. 14. & 14. 21, here is no exception of the Seventh day, nor elsewhere, that I can find in all the Scriptures; 'tis by this Law of the Decalogue that we have the knowledge of Sin, Rom. 3. 20. & 7. 7.

And we find the Apostle did not make void the Law through Faith, but established it, Rom. 3. 31. And the Law of Works mentioned in Rom. 3. 27, shews the Law which Faith doth not make void, Rom. 3. 31, to be the Ten Commands, and speaking of the same Law, resolves it to be holy, and the Commandment holy, just, and good, and spiritual, to which he consented, as good, and delighted in it after the Inner man, Rom. 7. 1, 12, 14, 16, 22, 25. To which the carnal mind cannot be subject, Rom. 8. 7. What Law do Opposers understand by these Scriptures, if not the Ten Commands? And if these Scriptures mean the Ten Commands, (as they plainly do) how comes one to be changed and mangled, and the Seventh day to be excepted?

Which Ten Commands are called a Royal Law to be fulfilled, and a Law by which all Believers shall be judged, Jam. 2. 8, 12. which Law in the new Covenant is promised to be given into their Minds, and to be writ upon their Hearts, and that by Jebovah Christ, Heb. 8. 18, 10, compared with Jer. 31. 33, (which is further Proof that Christ is Jebovah) and this without any exception of the Seventh day: But if any man sin, (i. e. break the Sabbath, or any of the Ten Commands) we have an Advocate with the Father, Jesus Christ the Righteous, he is the Propitiation for our sins: And hereby we know that we know him, if we keep his Commands, John 2. 1, 23. And it is (as it seems to me) very strange, how the World should be so long misled in so discernible a case: And this is the love of God, that we keep his Commands, 1 John 5. 3. And what can that mean, if not the Ten Commands? And whatsoever we ask we receive of him, because we keep his Commands, 1 John 3. 21. which we are strictly required to walk after, 2 John 6.

The Eighth of the 39 Articles of the Church of England says, — No Christian man whatsoever is free from the Obedience of the Commandments which are called Moral.

Assemb. Conf. chap. 19. of the Law of God says, "God gave to Adam a Law, Par. I. This Law, after his Fall, continued to be a perfect Rule of Righteousness, and as such, was delivered by God upon Mount Sinai in Ten Commandments, Par. II.

" This Law, commonly called Moral, doth for ever bind all, as well justified persons as others; neither doth Christ in the Gospel any way dissolve, but much strengthen this Obligation, Par. III, V.

" Although true Believers be not under the Law, as a Covenant of Works, to be thereby justified or condemned, Par. VI. So ar that great Assembly about the Ten Commands.

The Declaration of the Faith, &c. of the Congregational Churches, before cited, says the same things in the same words, Ch. 19. Art. 1, 2, 3, 5, 6.

And so doth the Confession of Faith of the Antipedobaptists, before mentioned, Ch. 19. Art. 1, 2, 3, 5, 6.

And blessed are they who do his Commandments, Rev. 22. 14.

Now how can any man persuade himself, or others, that Christ his Apostles do not intend by the above cited Scriptures the Ten Commands? And if he do mean them, whence comes this alteration? and Why do men open their Mouths (so far) against his Tambonacie?

bernacle ? Rev. 13. 6. (i. e. his Law) which Tabernacle of the Testimony will be opened again in the Churches, and some have already gotten the Victory over the Beast in this also, Rev. 15. 2, 5. And the Tabernacle of God will be again with men, when the new Heaven and the new Earth come, Rev. 21. 1, 3.

And 'tis remarkable, that the Remnant of the Seed of the Woman are such as keep the Commandments of God, with whom the Dragon makes War, Rev. 12. 17, and Rev. 14. 12. Here is the patience of the Saints : here are they that keep the Commandments of God, and the Faith of Jesus. And all this, and much more, there is, without one word of Exception against the Seventh day.

Q. 7. Whether the weekly Seventh day Sabbath, and no other day was observ'd by the Lord Jesus Christ after his Incarnation, and that constantly ?

Answ. No Christian man (that I know) has ever pretended that the Lord did not keep the Seventh-day Sabbath perfectly, or that he kept the First day, or any other day, as a weekly Sabbath ; nor is there any Scripture for such Pretences.

And, that he kept the Seventh-day Sabbath, I think, is proved by the Scriptures, which in general express his being *a Lamb without blemish*, 1 Pet. 1. 19, which he had not been, if there had been any defect in his Obedience ; nor had his Righteousness been perfect, if he had not fulfilled all the Law (i. e. all Righteousness.)

More particularly it appears, (besides his course of Education under Joseph and Mary) that he observed the Sabbath ; for, upon his setting about his Ministry, he with Simon, Andrew, James and John at Capernaum, entered into the Synagogue on the Sabbath day, and taught, Mark 1. 21. & 6. 1, 2, on the Sabbath days, Luke 4. 31. On the Sabbath day he went into the Synagogues.

Mat. 12. 1, 9, and John 5. 9. The Synagogues seem to be Houses somewhat of the nature of our Parish-Churches for Prayer, and for weekly reading the Law and Prophets, and sanctifying the Sabbath, to which our Lord, when he was in the Country did resort.

And the Sabbath day which Christ observed, was the *Seventh-day Sabbath*, as is agreed by all, and appears plainly by that *Mat. 12*, and *John 5*, by the *Jews* Exceptions against Christ.

(as breaking their Sabbath, as they apprehended, but were mistaken.) And it farther appears, that Christ constantly observed the Seventh-day Sabbath; for, when he came to Nazareth, where he had been brought up, as his custom was, he went into the Synagogue on the Sabbath day, and stood up for to read, *Luke 4. 16, to 21.* and then and there preached the Gospel, and expounded the Scriptures: Which shews it was his Custom (*i. e.*) his constant Course from his Childhood at Nazareth, where he had been brought up, to keep the weekly Sabbath days; of which Custom I find little said in some Books; the Greek Expression for, (as his Custom was) I take to be very full, That it was Christ's usual constant Course: And as at Nazareth, so at Caper-naum Christ taught them on the Sabbath days, *v. 31.* And I shall hereafter shew, that what is said here, *Luke 4. 16, 31.* of Christ, is after the Death, Resurrection, and Ascension of Christ, said of Paul, that it was Paul's Custom also to keep the Sabbath, *Act. 17. 2.* so that Paul did not alter the Sabbath; which may also stay the mistaken Cavils about some Expressions in his Epistles, as if Paul writ one thing and did another; which Custom of Paul, and other Believers who attended the Apostle's Ministry, I think, was a good Custom in the general, which held from the beginning of the World till the Ascension of Christ, and long after that (as I hope to shew more fully hereafter) which was above four thousand years a Custom, which one long day in Joshua's, and another in Hezekiah's time, or the variety of the time of the Sun's setting in different Climates does no way disturb, for that a day longer or shorter than another by some hours, is still a day, and but a day, and so could not alter or disorder the number of seven days to a week, and so did not alter the seventh day, but would puzzle those to answer, who make the Objection against themselves, who finding the plainness of the Commandment against them, have now invented (instead of the Seventh day commanded) a new seventh part of time, (which seventh part of time, from the Creation to this day) by those two long days, utterly impossible to be ascertain'd, but however is a mere Fancy, there being no other Command, but for the Seventh day, which Christ, and afterward Paul, usually observed: So as I may say, this was a long, undeniable, and uninterrupted Custom, time out of Mind; though 'tis true, the Sabbath had been somewhat profaned in Nehemiah's time, and by him reformed; which bore confirms the Custom. (whereof more afterwards.)

And

And I think all the Advocates for the First day, as well as all the Reformed Christians in the World, do agree, that Christ has fulfilled all Righteousness, and that he perfectly kept the Ten Commands, whereof the Fourth was and is certainly one, and the Seventh day certainly part thereof, and that every true Believer has a part in Christ's perfect Obedience, and consequently in his perfect keeping of the Seventh-day Sabbath. Which I think sufficient for proving this point, that the Seventh-day Sabbath, and no other, was constantly observed by him.

Q. 8. After the Lord Jesus had so far perfected the Work of Redemption, as to say it is finished; and after his giving up his Spirit; if he rested in Heaven, and his Body in the Grave (as 'tis said, he rested when he ended the Work of Creation, Gen. 2. 2.)?

Answ. That he said *It is finished*, bowed his Head, and gave up the Spirit, are the words in *John 19. 30*. Whether he meant by *finished*, or accomplished, that he had finished, or was then ready by his Death to finish all that he was to do and suffer in this World, to reconcile Believers to his Father, and all that was foretold of him by the Prophets, there is little doubt (by those who dream not of Purgatories); and that Man's Redemption, and all the typical Ceremonies of the Law, were now fulfilled and ended in Him, whom they prefigured; where Christ speaketh of that which then presently should be, and in the yielding up of his Spirit was accomplished; although, it may be, some of the Types of Redemption were perfected when Christ ascended into the Holy of Holies; as, the *Aaronical* and *Levitical* Priesthood, *Hcb. 8. 4, 5.* which having little relation that I know to the Sabbath, I pretermit.

That Christ rested in Heaven, appears by his giving up the Spirit into the Hands of his Father, *John 19. 30.* and when the penitent Evil-doer upon the Cross prayed unto him, *Lord, remember me when thou comest into thy Kingdom;* Jesus said unto him, *Verily I say unto thee, to day shalt thou be with me in Paradise,* *Luke 23. 42, 43.* And it will not be denied, that this Sinner, repenting at the last hour, and believing in Christ as his Saviour, whom he acknowledged as Lord, and to whom he prays, (which also proves the Deity of Christ) intended by Christ's Kingdom, his Kingdom of Glory, and Christ's gracious Answer, That that day that Penitent should be with him in *Paradise*, viz. in Heaven, the place and

and state of eternal Blessedness, does confirm it beyond question; That Christ gave up his Spirit into the Father's Hands, and did immediately, upon his expiring, pass into Heaven.

That his Body rested in the Grave, appears by Joseph's taking the Body, wrapping it in a clean Linnen Cloth, laying it in his own new Tomb in a Rock, and by his rolling a great Stone to the Door of the Sepulchre.

As also, by the Chief Priests saying to Pilate, Sir, we remember that he (viz. Christ) said whilst he was yet alive, After three days I will rise again. Command then that the Sepulchre be made sure until the third day, lest his Disciples come by night and steal him away, and say to the people, He is risen from the dead. Whereupon by Pilate's order they went, and made the Sepulchre sure, sealing the Stone, and setting a Watch, Mat. 27. 59, to 66. All which Caution and Jealousie of Christ's then Enemies did the more certainly establish the truth of his resting in the Grave, and his Resurrection which followed, and took away all pretences of ascribing it to any other Power than his own, which was and is mighty, the Enemies themselves (against their Intentions) being by this means made Witnesses thereof; which Rest of our Lord was no way disturbed by the Triumph of Satan and the then unbelieving Hebrews, nor by the Dejection and Sadness of some of his Disciples. And his Body resting in the Grave, appears also by his Resurrection, attested by Angels, Mat. 28. 2, 3, 5. Mark 16. 5. Luke 24. 4.

And, that He took particular care for the observation of the Sabbath after his death, appears by Mat. 24. 20. which flight there mentioned was not till Thirty Eight years, at least, after his death; whereof more hereafter, in the Answers to Objections.

Q. 9. Whilst the Lord Jesus Christ thus rested, whether private Believers rested also upon the Seventh day, according to the Commandment?

Answ. It seems, that day when our Lord suffered was the Preparation, which we call Friday, and the Sabbath drew on or dawned, and the Women which came with him from Galilee followed after, and beheld the Sepulchre, and how his Body was laid, and returning, they had prepared Spices and Oyntments, and rested (or, and verily they had rested) the Sabbath day (i.e. the Seventh day Sabbath) according to the Command, (i.e. the Fourth

Command in the Decalogue) Luke 23. 54, 55, 56, and the first day of the week they came early to the Sepulchre, Luke 24. 1. Which one Instance being of a Matter of Fact, witnessed by the Holy Spirit in this Scripture, to be done after the Death of Christ, and to be done in obedience to the Fourth Command, by these believing Women, who it seems were many, Mark 15. 40, 41, 47. and Luke 24. 10. is a Proof, that all the Ten Commands were in force after the Death of Christ, and after his being in *Paradice* (i. e. in Heaven) and that his Commands were still a standing Rule for all to walk by; and in particular, that the Fourth Command, for keeping holy the Seventh day, and resting upon it, was no way abolished or altered by Christ, in his Life, or by his Death, who was now dead and buried, and yet the Seventh-day Sabbath observed: And if any such Doctrine for the change of the Sabbath had been preached by Christ, it is likely so great a Change would somewhere be recorded in one of the Evangelists, but no such matter is there written, but the quite contrary in this Text; and if any such Change had been made by Christ, these Women would have known something of it, and would have changed their Practice, and kept the First day, or else, if they knew any such Change, we must suppose them wilfully disobedient to such new Command; which cannot be imagined.

And he that will compare and consider Mat. 28. 7, 8. Mark 16. 7. John 20. 1, 2, 3, 4. Luke 24. 1, 9, 12, 13. (where two of the Disciples travelled to *Emmaus* upon the First day) will easily conclude, that the Apostles (and I think I may add with little or no doubt) and all other Believers did then keep that Seventh-day Sabbath, when Christ's Body lay in the Grave, in like manner as the good Women did. But however, that Scripture, *viz.* Luke 23. 56. does fully prove, that whilst the Lord rested in Heaven, and his Body in the Grave, upon his own instituted Seventh-day Sabbath, these Believers rested also according to his Command; which Practice of these excellent Women, after the death of Christ, recorded by the Holy Spirit, has great weight to resolve this Question, *Which is the true Christian Sabbath?* and does prove, that whilst the Lord rested in Heaven, and his Body in the Grave, private Believers rested also.

Q. 10. Whether the Seventh-day Sabbath was observed after the Resurrection and Ascension of Christ?

Answ. After his Resurrection, what day it was that he ascended into Heaven, or what day of the week it will be, wherein Christ will come again, I may not be positive, though from some circumstances; as, the distance of Mount Olivet, but a Sabbath days Journey from Jerusalem; and from the two Angels prophesie, That that same Jesus should so come in like manner as they saw him go into Heaven; and, that this was when Christ and his Apostles were assembled and come together, and Christ preached to them, and promised to them the Holy Spirit, *Acts* 1. 4, 5, 6, 11, 12. it is somewhat probable to me, that his Ascension might be, and that his Coming may be upon the Seventh-day Sabbath, though some, from the number of Forty days, wherein he was seen by the Apostles, *Acts* 1. 3, make some doubt thereof.

But, by no Account I can make can I assign the Ascension on the First day; nor can I see why that is so expressly said, that Mount Olivet, where Christ ascended, and whence the Disciples returned to Jerusalem, was but a Sabbath-days Journey, *Acts* 1. 12. but because it was the Sabbath day. And yet in this also I may not be positive, because it is not positively written when it was, otherwise than (as above) that Christ and his Disciples were then assembled, and Christ preached, and that Mountain was but a Sabbath days Journey from Jerusalem, *Acts* 1. 12, which was as great a length of way, by the Law of *Exod.* 16. 29, and *Josb.* 3. 4, as was commonly thought by the Hebrews, they might travel upon a Sabbath day, which is held by divers to be about two miles, for which I know no certain Scripture. Some say Mount Olivet was but about a mile from Jerusalem; but, be the Sabbath-days Journey more or less, 'tis recorded here to be but a Sabbath-days Journey from Jerusalem; and if this was the Sabbath day, it may be thus expressed to answer an Objection, As if our Lord, by this Walk, and his Disciples by accompanying him, and by their return to Jerusalem, had after his death broken the Sabbath; for, we find the Jews, during his life, watching him and his Disciples for some Pretence to charge him and them with breaking the Sabbath; as we find *Mat.* 12. 1, 2. *Mark* 2. 24. *Luke* 6. 2. And so might also be at the same wrangling and objecting work upon his Ascension.

But however that were (for the main point, which is the Sabbath, does not depend thereon) it is undeniably certain, that after the Ascension of the Lord Jesus into Heaven, *Acts 1. 9*, and after the giving the Holy Spirit, *Acts 2. 1, 2, 3, 4*, *Barnabas* and *Paul* (who were sent forth by the Holy Spirit) *Acts 13. 4*, and their Company, went into the Synagogue on the Sabbath day, and after the reading of the Law and the Prophets (which were then read every Sabbath day, *Acts 13. 27*) upon the desire of the Rulers of the Synagogue of the *Jews*, *Paul* stands up, and preaches Christ at large, *Acts 13. 13*, to 41. and when the *Jews* were gone out of the Synagogue, the Gentiles besought that these words might be preached to them (not the next morning, upon the First day of the week, but) the next Sabbath. This Authority in *Acts 13. 14, 42, 44*, is full, where both the *Jews* and Gentiles hear the Word upon the Sabbath day, which no man can deny (and is granted by all) to be the Seventh-day Sabbath, *Acts 13. 42*. *And the next Sabbath day came together almost the whole City to bear the Word of God*, *Acts 13. 44*. So that *Barnabas* and *Paul* and his Company, and the *Jews* and Gentiles at Antioch, observed the Seventh-day Sabbath, after the Resurrection and Ascension of Christ, and *Paul* preached Forgiveness of Sin, and Justification of all Believers by Christ, to the *Jews*, and (upon the particular request of the Gentiles) to the Gentiles also, not upon the First day of the week, which had been more grateful to the Gentiles, (who generally dedicated the First day to the adoration of the Sun, whence we still corruptly call it *Sunday*, whereof more afterwards) if that had been grateful to the Apostles, but upon the seventh-day Sabbath, whereupon the *Jews* contradict and blaspheme, *Acts 13. 45*, but many Gentiles believed, *Acts 13. 47, 48*. so that here were also many converted to Christ upon the seventh-day Sabbath, and this in a time after the Holy Spirit was promised to come, and promised to guide the Apostles into all Truth, *John 16. 7, 13*, and after that Promise performed in the actual giving of the Holy Spirit, *Acts 2. 4*, which taught them all things, i *John 2. 27*, by which Holy Spirit *Barnabas* and *Saul* were sent forth, and which Holy Spirit (as I humbly think) plainly led them to this Work, and into this Truth, and this affirmed by the Holy Spirit in the Word of Truth, (as the Word is called, *John 17. 17*.) and this after Christ's Resurrection and Ascension; and all this, as it seems to me, a plain Matter of Fact, affirmed by the Holy Spir-

rit in the Scriptures, with which Holy Spirit the Apostles were now filled, *Acts* 2. 4. & 4. 31. & 6. 3, 5. & 7. 55. & 8. 17. & 10. 44. & 11. 15. & 13. 52, and which sent them forth, *Acts* 13. 2, 4, 9. Which Testimony of the Holy Spirit, (and the Writer or Writers of this Book of the *Acts*) that the Seventh day was still the Sabbath day, by whose Inspiration this Book (as the other Scriptures, *2 Tim.* 3. 16, whereunto give heed, *1 Pet.* 1. 19) was undeniably written, I insist upon, as that which no man ought to deny : And for any to pretend, that *Barnabas* and *Paul* did herein Judaize, and only humour the *Jews* for a season, I take it to be a meer groundless Surmize, (to say no worse of it) without any word from the Scriptures for such Conceit.

But this is not all ; the same Holy Spirit doth further witness, that *Paul* did not only keep the seventh-day Sabbath once or twice, or now and then after Christ's death, but continually ; for, at *Theffalonica*, (where was a Synagogue of the *Jews*) *Paul*, as his Manner was, went in unto them, and three Sabbath days reasoned with them, *Acts* 17. 2, 3. (or, *preached to them* being the same Greek word with that much (as I think) distorted place, *Acts* 20. 7, where the same word is rendered *preached to them*.) It was *Paul's* constant Use, Manner, and Custom to preach Christ upon the seventh-day Sabbath : And this also is a Matter of Fact which no Christian man can deny ; and 'tis remarkable, that we have the same certain Evidence that it was the Custom of *Paul*, *Acts* 17. 2. (and this also after Christ's Resurrection and Ascension, as before) that we have of Christ's keeping the Sabbath, *Luke* 4. 16, there being in those two Scriptures the like Greek Phrase for both ; and he that denies *Paul* (in his measure) his continual keeping of the Sabbath after the Resurrection and Ascension of Christ, and after his being declared the Son of God with Power, and after the solemn giving of the Holy Spirit, and the whole Work of Man's Redemption by Christ, absolutely finished, must deny this express Scripture, (which is hard for any Christian deliberately to do) and may with like reason deny almost anything for which we have full Authority from the Word.

That a very contrary Custom was afterwards introduced into many Churches, I think, we may say is evident, a Custom of observing another day, *viz.* the First day instead of the Seventh day, which has been (as it is) maintained with great Authority, and doth prove a Plant impossible for Man to pluck up, without full Testimony of the Word and Holy Spirit, especially being sup-

supported, as it is, by such mighty men, dead and alive, as have written for it, who are opposed only by a few weak persons. 'Tis plain, that Paul preached in the Synagogue every Sabbath (*i. e.* every seventh-day Sabbath; for all Writers agree, that the Sabbath which the Jews observed was the seventh day) and that he persuaded Jews and Gentiles: So that we have here Scripture Instances of Ministers, and of Believers in Christ after his Resurrection and Ascension, and after the pouring out the Holy Spirit, by deliberate choice keeping the seventh-day Sabbath, in the Synagogue or Church, where they came together for their publick Worship, and the Ministers there preaching Christ to Jews and Gentiles: And, who can considerately think, that the Holy Spirit misnamed the Sabbath, and calls the Seventh day the Sabbath, if it were changed to the First day?

And, if I had offered no more (than those few Lines in answer to the Tenth Question) in my weak Judgment, this were sufficient to answer all that I know is written for the First day; and I have read much about it, and this consisting of Matters of Fact, has no need of being argued; search the Scriptures, as the Bereans did *Acts* 17. 11, and see if these things be so, or no.

Q. II. Whether the Holy Spirit calls the Seventh day the Sabbath (and no other day of the week) both in the Old and in the New Testament throughout?

Answ. I answer affirmatively, as appears in the Answer to the former Questions, and in particular, That the Seventh day has the name of the Sabbath, and was kept as the Sabbath, after the Resurrection and Ascension of Christ, and after the pouring out of the Holy Spirit; appears in the Answer to the Tenth Question.

And the Advocates for the First day do not pretend, that the First day is any where in the Scriptures called the Sabbath; as Mr. Baxter, a very learned Writer for the First day, doth acknowledge in Print.

Nor has any man yet shewn any Word or Command from God to observe it: Nor are there two weekly days set apart by God for holy Worship; and so I think this Eleventh Question needs no farther Labour.

Objections which are made in this Case (although they seem to me to arise mostly from Conjectures at the meaning of some Expressions in the Word, which seem to others to have no such sense) now come to be considered, it being reasonable, that the Evidence of the other side be heard also, that the Reader may make a right Judgment thereon.

Object. I. The first Objection which I consider, is that raised from the Resurrection of Christ, which Resurrection some think convenient should be celebrated by a particular weekly day, and the rather (as one says) because it is possible the Seventh day was changed : Others more frankly say it was changed, but they are not sure, whether by Christ during his Life, or by him after his Resurrection ; or, whether by his Apostles, or any of them, after his Ascension ; or when, or where, or by whom ; any of these Uncertainties they do not yet resolve us, and I think we are sure (and some of the other side do acknowledge) that no such Change is recorded in the Scriptures.

But however, they suppose it for the Honour of Christ, that one day in a week be set apart to commemorate his Resurrection.

Ans^w. They do suppose this ; Our Law, and all Mankind, do admit, that there is as much reason for those things that have no Existence, (*i. e.* which are not) as there is for those things which do not appear. If once Suppositions be allowed instead of Evidence and Proof, any man of Parts and Credit may introduce great Absurdities.

When it can be truly said, that the Lord has no where in his Word enjoyn'd the observation of the First day, that they can shew, or (after the strictest search) that we can find, What Colour has any man to observe it ?

And when it can be truly said, that the Lord has no where in his Word repealed the Fourth Command, nor altered the Seventh day, or any way blotted it out of his Law, (by which Law we are to walk, and by which we are to be judged) that they can shew, or we can find, how can we presume to alter it ?

Or, if the Lord had any where in his Word transferred Power to any Man or Men, to invent a new way of honouring Christ, and to set apart a new day to commemorate his Resurrection, this were something; but where is there any such Power recorded in the Scriptures, to be given to any Man or Men whatsoever?

And if there be no such new Command given by Christ, to keep the First day, and no such Authority given by him to any persons whatsoever, to alter the Seventh day, who then shall set Bounds to such as once undertake of their own Heads, (without any Commission from Christ) to vary from, and to add to the Commands of Christ? However specious and plausible the Pretences be, can any think it is for the Honour of Christ, or the Resurrection, that Men (of their own minds) should take the liberty and boldness to add to, or to alter any of his Commands? Why may not others command us to kneel to the consecrated Bread, and pretend (as many do) that it is for the Honour of Christ? And, why may not one as well maintain the yearly Observation of *Christmas* in memory of his Birth, and of *Good Friday* in memory of his Passion, and of *Easter* in memory of his Resurrection, and of *Whitsuntide* in memory of his Ascension, and of Altars and Adoration towards the *East*, and that standing, and not kneeling, in expectation of his second Coming (which some pretend to guess may be from the *East*) as well as a new weekly Sabbath? All which Conceits, and many other such-like, do pretend to be for the Honour of Christ, and are ancient Traditions, and seem to intend and mean very well. When any persons whatsoever shall, with pretended good Intentions, assume an Authority of their own heads, to add to the Word of God, or any way to alter it, in a tittle; in comes therewith not only the common Tides of *Christmas*, &c. (as they call them) but the whole Romish Kalendar of Saints, and all their Mass and Monks, which have specious Pretences, and cannot be resisted, if the Churches corrupted, or the purest Churches, be once admitted to have such a Power; for, if the Church, or any part thereof, may invent and alter one day of the week, and the World of Christians be thereby concluded, and bound to observe such alterations, I know no Bolts or Locks strong enough for such a Door, to keep it from letting in upon the Churches of Christ, whatsoever pleaseth those in Power, in any part of the World, whether it do concern God's immediate solemn Worship, or

Matters of Doctrine, Discipline, or Conversation : Men may as well take the other six, as one day, (as the *Romanists* for many weeks in the year do) and they may as well make any other alteration in the Essentials of Christianity, if such Gaps be laid open, and by the like reason lay as great Burthens upon the Christian Churches as were upon the *Jews* of old, or as are now upon the *Romanists*, such as are utterly inconsistent with all Instituted Worship, and all true Liberty, wherein Christ, by his Word, has made his Churches free, in which Liberty we are to stand fast, Gal. 5. 1, which Liberty eminently consists in a Freedom not only from the Ceremonial Laws of old, contained in Ordinances which are laid aside by Christ, which Liberty is purchased by him ; but also in a Liberty not to be entangled with a new Yoke of Mens Devices and Inventions, whereof there is no end : Christ has left Laws enough for the well-governing of his Churches, to which Laws of his if we yield entire subjection, we have certainly no need farther to trouble our selves ; and whilst no man has yet shewn us from the Scriptures any Institution of the First day, nor any Alteration of the Seventh, after One thousand Six hundred and Ninety years elapsed, I do not now expect it ; for, places have been already searched by many Writers, and not being yet found, I think we may conclude, that Change never will be found.

Obj. This change of the Seventh day to the First, some have endeavoured to find in John 20. 19, 26. In the 19th Verse it is said, That the same day at Evening (viz. the Evening after his Resurrection) being the First day of the week, when the Doors were shut, Jesus stood in the midst, and said unto them (viz. to the Disciples) Peace unto you. Whence some gather, because Christ rose upon the First day, and appeared to the Disciples in the Evening, therefore we must observe the First day. And in the 26th Verse it is said, And after eight days (his Disciples within, and Thomas with them) came Jesus (the doors being shut) and stood in the midst, and said, Peace unto you. Now (say some) after eight days signifieth here the Eighth day from the Resurrection, counting the day wherein Christ rose for one ; as we call those third days Agues which have but one days intermission *Tertians*, and those Agues which have but two days intermission *Quartans* ; and so the Disciples (having met on the Resurrection day) met again that day Sevennight.

Ans^w. 1. All which if we do admit, here is no Institution of the First day, nor any pretence of laying aside or altering the Seventh ; which I take to be an Answer sufficient to all the Objections that I ever met with upon this Question, (*viz. The First day has no Word.Institution.*)

Ans^w. 2. But more particularly the First day, *John 20. 19, 26*, is understood by Expositors to be the same day mentioned in *Luke 24. 13, 29*, where two Disciples travelled to *Emmaus*, and Christ with them, which *Emmaus* was about seven miles and an half (according to our computation from *Jerusalem*) and so more than a Sabbath-days Journey, which (they say) was about two miles. So then these two Disciples did not observe the First day the day of the Resurrection, nor assemble to worship nor rest upon it, but travelled (as far as does appear to us) about their ordinary occasions, upon the same day that Christ rose, *Luke 24. 1, 13*. and Christ travelled with them also upon the same day ; and how that day was observed by him or them, as a day of Rest and Travel too, that is, to journey and to rest at the same time, is very hard for me to conceive.

Obj. And as to that in *John 20. 26*, where Jesus is said to come again after eight days, when the Disciples were within with *Thomas*.

Ans^w. *First*, It is not said, they were assembled about any Religious Worship, whatsoever is affirmed of that nature, is merely guessed ; it's said only, that *they were within with Thomas with them*, it's probable the Persecution against them being then hot, upon the crucifying of our Lord, they lay concealed from the *Jews*, and locked the Doors, and were seldom abroad, and at that time were certainly within, when Christ miraculously stood in the midst, and appeared to them. But then

Secondly, That this second appearing was upon the First day of the week, is (*gratis dictum*) freely said, but is not there written ; the Text says, It was *after eight days* ; say these Objectors, It was the Eighth day, including the former First day, that is, the day sevenight after his Resurrection. So the Text says, it was *after eight days* ; say they, 'Twas after six or seven days ; which seems to me impossible ; for, let any man tell eight upon his

his Fingers, and if he do not find that day after eight days to be Monday or Tuesday, (as we now call the days) then I misreckon; and this being an account easie to be cast up, I leave it. But, for men to say, that after Eight is after Seven or Six days, and must be so understood, because some would fain have it so, and thereupon to build this Change, seems to me contrary to all Sence, and further Answer to this I think needless.

And as to that which they offer from *Mark* 8.31, I find divers learned Expositors understand, that *Mark* reckons the time from his first being betrayed and apprehended, and that *Matthew* speaks only of the time that he lay in the Grave, which was but part of three days; other Answers are given, but this part of the Objection seems not to be over-ingenuous, for that thole who make it, seem to go about to shake the day of his Resurrection (if they could) rather than want some Pretence for the First day weekly: But, however this, or that in *John* 20, be understood, yet here is no Institution of the First day, nothing of the Worship the Disciples were met about, either the one or the other of these Days, and consequently little Colour for such a Conceit. And as to the Resurrection, it is so fully proved by many Eye-witnesses throughout the New Testament, as I need to add no more to that.

Obj. Some fancy the day which Christ says to the Jews, that their Father *Abraham rejoiced to see, and saw, and was glad, John* 8.56, was the day of the Resurrection, and therefore the First day of the week (as the day of the Resurrection) must be for ever kept holy.

Anj. Which day, that *Abraham saw*, others think, referrs to the day of his Incarnation, and thence inferr the Observation of *Christmas-day*.

To which Objection from *John* 8.56, some Answer may be from *John* 9.4, 5, where Christ says to his Disciples, *I must work the Works of him that sent me, whilst it is day, the night cometh, when no man can work.* Where (*day*) referrs to the time of Christ's Life and publick Ministry, and shews the day of Christ *Abraham rejoiced to see, John* 8.56, to be the time of Christ's preaching the Gospel, which was, in part, whilst Christ's Life in this World lasted; and so *John* 9.4, is explained *John* 9.5, (*As long as I am in the World.*)

Their Father *Abraham* joyfully believed the Promise of the *Messias*, and so by Faith foresaw Christ's Coming, and was glad: The Jews gloried much in this, that they had *Abraham* to their Father; *Abraham* their Father by Faith foresaw Christ's Coming into the World, his preaching the Gospel, his dying upon the Cross; *Abraham* saw this by Faith in the Promise which was made to him, That *in his Seed all the Nations of the Earth should be blessed*, Gen. 12. 3, & 22. 18, *Abraham* saw this in the Type of *Isaac's* being offered, Heb. 11. 17, 18, 19. This *Abraham* saw by the Light of Divine Revelation; he saw Christ's coming in the Flesh, his dying for Sinners, typified by the Ram sacrificed instead of *Isaac*, and typified by other Offerings and Sacrifices, and he saw by Faith (upon the coming of Christ) the publication of the Gospel of Christ to the whole World, by which means all the Nations of the Earth, both Jews and Gentiles, are become blessed in his Seed; and *Abraham* was glad with the joy of Faith, which gives the Soul a clear view of a certain promised Blessing and Good, at a distance, as if it were present. Heb. 11. 1, 13, and so I think John 8. 56, evidently refers to those Gospel-Times which *Abraham* by Faith in the Promise, saw afar off: But that day which Christ says *Abraham* saw, being mentioned as a day in general, some would fain hook in as one day in every week, and so by a narrow understanding of what *Abraham* saw by Faith, would restrain it only to a particular day of the week by their Conjecture.

Obj. Some guess, that Psal. 118. 22, 24, *This is the day the Lord hath made, we will rejoice and be glad in it*; is the Resurrection day: And so they say of the day, Psal. 2. 7, and Acts 13. 33, *Thou art my Son, this day have I begotten thee*; and to that of Psal. 118. 24, they joyn Rom. 1. 4, where Christ is said to be declared the Son of God with Power, according to the Spirit of Holiness, by the resurrection from the Dead.

Ans. Now, that the Stone which the Builders rejected, Psal. 118. 22, is meant of Christ, is agreed; as also, that Christ is the Son of God, Psal. 2. 4, and that he is declared to be the Son of God with Power, by his rising from the Dead, Rom. 1. 4. But the day mentioned Psal. 118. 24, I take (as before) to be the time of preaching and promulgating the Gospel of Christ; and the Resurrection of Christ did plainly declare him to be God, the true

true *Messiah*, and Saviour of all that believe in him. But, to graft upon these places any thing of an institution of a weekly new Sabbath, or of repealing the Seventh day, I take to be a meer Conjecture, and has no Foundation but in mens Fancies.

Others guess the day mentioned *Psal. 118. 24*, to be the Incarnation day, either of which Conceits, if I could but find somewhere written in the Scriptures, I hope I should believe; but finding none of these there written, to me they do but seem to prove the Shifts and Windlasses some are driven to use, to patch up such Conceits. And some of the Ancients are said to understand by *Psal. 2. 7*, and *Acts 13. 33*, the eternal Generation of the Son of God.

Which some referr to the Resurrection, others to the Incarnation of our Saviour.

The Gospel-day before mentioned is a day of glad Tydings, for, *the promise which was made unto the Fathers, God hath fulfilled in Christ, Acts 13. 32, 33*, the glad Tydings of our Deliverance from Sin and Hell, by the satisfaction made to the Justice of God by the Merits and perfect Obedience of Christ.

Obj. Some object from *Heb. 4. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11.*

Ansf. Where the rest spoken of *v. 1*, I take to be the everlasting Rest in Heaven, and the day spoken of, *v. 7*, to be the same day spoken of *Heb. 3. 13, 15*, compared with *Heb. 4. 2*, the day of preaching of the Gospel; to which it concerns us much that we hearken, lest we be hardened through the deceitfulness of Sin, and do not hear the Voice and Call of Christ, *that so by believing we may enter into everlasting Rest, v. 3*. of which everlasting Rest the Seventh day, on which God rested from all his Works, was a Type, *v. 4*, into which everlasting Rest the Hebrews (who did not believe in Christ) should not enter, *v. 5, 6*, who by his own Mouth, and the preaching of his Apostles and Ministers, did first preach the Gospel to the Jews, and warned them *to day to bear his voice, and not to harden their Hearts;* which Jews understood the rest formerly promised to refer to a Rest in the Land of Canaan, and overlooked that everlasting Rest which was typified by God's giving that Country of Canaan, and by the weekly Sabbath.

Which everlasting Rest Joshua, (who led them into Canaan, did not give them, but there remaineth a Sabbathism, *v. 9*, an everlasting Rest to the People of God, which those who did believe

lieve in Christ, upon the preaching of the Gospel, (in the day and time of preaching of it, called another day, v. 8.) should enter into, v. 5, 6. Which everlasting Rest it concerned the Jews then, and concerns all the World to labour to enter into, *lest any of us should come short of it;* v. 1, 7, 8, 9, 10, 11.

Which Sence of that place seems to me not hard to be apprehended by a plain understanding, without any farther quarrelling about it : But, for any word there to lay aside the Seventh day, which is a Type of Heaven and of everlasting Rest there, until we come to Heaven, which is the Antitype thereof ; or for any word there, for instituting the First day of the week, as a weekly Sabbath, after the Resurrection of Christ, and in remembrance thereof, to be observed by the Churches of Christ in all after-Ages, I find not.

The great Sabbathism or Rest, then (and before) promised to the People of God, is yet to come : This Sabbathism or Rest is all the state of the Churches Deliverance and eternal Felicity by Christ incarnate and glorified ; which, in the First-fruits, is all the Grace which he giveth his on Earth, but in the proper full performance is the state of Glory, that great, glorious, final, and everlasting Life, Love, Peace, Light, and Rest in Heaven. And the 9th and 11th Verses especially do shew, that it is the Heavenly Rest, with the Beginnings of it, by Faith and Holiness, which is meant in the 4th of Heb. *Let us labour therefore to enter into the Rest,* v. 11, which is the Use, that since many through Unbelief fall short of that everlasting Rest ; let us study hard, and with Earnestness and Diligence endeavour to obtain it, for which end the Word of God is quick and powerful, v. 12, to stir us up to strive to enter into God's Rest, which Labour is commended to all and especially to the Hebrews, to whom that Epistle is directed to bring them to believe in Christ Jesus the Son of God, v. 13, whose being God-man, the Author of that Epistle doth clearly assert, and the only Mediator, by Faith in whom alone we can obtain that everlasting Rest.

Obi. But one of the principal Objections is raised from 1 Cor. 16. 20. *And upon the First day of the week, when the Disciples were together to break Bread, Paul preached unto them, ready to depart the morrow, and continued his speech until midnight.*

Ansf. The first day of the week they guess was *Sunday*, which I shall not controvert, provided they will admit (which I think they will not deny) that it was *Paul's* manner to keep the Seventh-day Sabbath, *Act 17. 2*, and provided they tell us what part of *Sunday* this was; for it seems to me (and I think to these Objectors also) to be the Evening after the Seventh day, which Evening was the beginning of *Sunday*, as the Evening was the beginning of every other day of the week, *Gen. 1. 5, 8, 13, 19, 23, 31*. And that it was in the Evening after the Sabbath, I think probable from his being ready to depart on the morrow, (*i. e.* on *Sunday*) and from his speaking till midnight and till break of day, *v. 7, 11*.

And they guess the breaking of Bread there, was the Lord's Supper, which, they guess, the Disciples did there once come together to do upon the First day of the week, and therefore, they guess, did upon the First day of every week then and ever after; and *Paul's* preaching to them then, they guess, was because the Seventh day was changed to the First day, but when, where, or by whom, they shew us not, but generally acknowledge to be no where found in the Scriptures; only we must take their word for it, which, without a word from the Lord, I cannot satisfie my self to do.

In answer to which Objection the Reader may take notice, that the Greek word here (*preached*) is the same Greek word which is rendered (*reasoned*) *Act 17. 2*, where *Paul*, as his manner was, (*his constant manner was*) went in unto them, and three Sabbath days (*i. e.* Seventh-day Sabbaths) he *preached* to them out of the Scriptures, and is the same Greek word which is rendered (*reasoned*) *Act 18. 4*, where *Paul* reasoned (*i. e. preached*) in the Synagogue every Sabbath: And he that (without prejudice) considers those two places, will see somewhat how far his goes in answer to the Objection.

Now, if we do admit, that once (for'tis but once) *Paul with the Disciples came together, upon the First day of the week, to break Bread;* and if we should admit, that breaking of Bread was giving and receiving the Lord's Supper, I say, it is but once, that is, but one instance, but one Fact, which was never yet understood to make New or repeal an Old Law; and it would be a very dangerous Doctrine, to affirm, that one Fact done by the Apostles and those Disciples who were at *Troas*, and that upon a special occasion,

casion, should have the force of a Law, to repeal or alter one of the Ten Commands to all the World in all after Ages.

And this once was upon occasion of Paul's being to depart on the morrow, (i. e. on Sunday.)

This was but once that Paul preached upon the First day, but his constant Custom was, to preach on the Sabbath days, *Act. 17.2*, and that upon every Sabbath day, *Act. 18.4*. The other is pretended to be but once.

And not one word of instituting the First day, or repealing the Seventh day.

And if we may humbly take a liberty of offering our witness upon this place (as others do upon this and all the rest of the Scriptures) I further answer, that it is likely to me, that Paul abiding seven days at Troas, (which some think was Troy, or the Country thereabout) *Act. 20.6*) kept (as his manner was, *Act. 17.2. & 18.4.*) the Sabbath there, as his Custom was, and in the Evening, when the First day began (as every other day of the week did begin in the Evening, *Gen. 1.5, 8, 13, 19, 23, 31*) the Disciples came together to break Bread : And that it was thus I think I have the Opinion of a whole Synod, *Lucius Ecclesiastical History V. Cent. 313 D. & 315. a, b, c, d, e, Basileæ, 162. Synodus Toleriana.*

Which breaking of Bread might be to receive the Lord's Supper together, or it might be only for common eating or supping together, for neither is positively or particularly expressed : And, may be it was common Eating, because in the same Book of the *Acts*, viz. *Act. 27.35*, the same Greek word is used for Paul breaking Bread (which was common Eating) in the Ship with the Centurion, Soldiers, and Seamen, who were Heathen (whatever the other Prisoners with Paul were) which the Son of the History there shews, was common Eating, and I take to be so understood by Expositors. And, in this very Chapter, in *Act. 20.11*, when Paul had broken Bread and eaten, he departed which may be the same breaking Bread mentioned v. 7, but the same Greek word, and probably was common Eating. At the same Greek word for breaking Bread is used *Mat. 14.1* where Christ fed a Multitude with five Loaves and two Fish which was before the Institution of the Supper. And the same Greek word is also used *Mat. 15.36*, at another miraculous feeding of a Multitude ; and *Mark 8.6, 19*, which could not be a Supper, being before the Institution thereof : So that comp-

ring *Acts* 20, 7, with *Acts* 20, 11, and *Acts* 27, 35, and *Mat.* 15, 36, and *Mark* 8, 6, 19, it seems, it might be common Eating; but suppose it were the Lord's Supper, 'tis likely *Paul* having kept the Sabbath with them, as his manner was, and intending to be gone the next morning, (*i. e.* on *Sunday* morning) they met to have the Lord's Supper together, and after Supper, that *Paul* preached to them, and talked long, till break of day, and then departed, which seems to be *Sunday* morning.

But why the coming together of the Disciples, *v. 7*, might not be, as Friends commonly do, (when a Minister or any other special Acquaintance intends to take a Journey in the morning) to supp with him over-night, I see no substantial Reason; which is a Sence obvious to common Understandings, as it seems, without Violence: Whereas the haling of this Text, to make a new standing Law for the alteration of the Fourth Command, and for the setting up another day of the week, to be perpetually observed as a weekly Sabbath by all the World, seems all invented, and a meer force upon the Text. Nor does the Command and Institution of the Lord's Supper need any Art to defend it; for, it is plainly and fully given and established *Mat.* 26, 26, 27, 28, *Mark* 14, 22, 23, 24, *Luke* 22, 17, 18, 19, 20, which Institution was also observed by the Apostles, *1 Cor.* 11, 23, 24, 25. And this I add to avoid Slanders, which, unless God awe some men by his Word, I expect upon every point.

And upon this place, in *Acts* 20, 7, and upon *1 Cor.* 16, 1, 2, and *Rev.* 1, 10, (which come to be considered in the next Objection) the three Scriptures, upon which the great, pious, and learned Assembly in the 21st Chapter of *Conf. parag.* 7, do, as I understand them, principally build their Opinion for the First day. — For the other Texts cited by them, as *Exod.* 20, 8, 10, 11, *Isa.* 56, 2, 4, 6, 7, *Gen.* 2, 2, 3, *Mat.* 5, 17, 18, seem to be against it; but what is said in that Paragraph, That God in his Word, by a positive, moral, and perpetual Commandment, binds all men in all Ages, and hath particularly appointed One day in Seven for a Sabbath to be kept holy unto him, I think is right and true; but for the changing that day to the First day of the week, I find not.

It may be remembred, the Greek word (*Mia*) signifies *One*, and (*Eis*, *Mia*, *En*) is rendered not the *First*, but *One*, in our Translation of the New Testament (as I take it) about an hundred times; and if it were so rendered here, *One* (*day*) of the week,

it would somewhat abate this Objection ; but I admit, that One day probably was the First day.

And reading this Text, according to our Translation, (the First day of the week) I think this is certain, from that place, that *Paul preached to the Disciples* ; which probably was till the Evening after the Seventh-day Sabbath, and continued his Speech till midnight, v. 7, and till break of day, v. 11, being ready to depart in the morning (which probably was the morning) of the First day, and then departed, v. 11, 13.

And if *Paul* departed and travelled, v. 11, 13, then this also will overthrow the Objection from this place, for Travelling and Sabbatizing do not well agree together, (excepting Cases of Necessity or Mercy, which Mercy is also of some Necessity.) Which I think sufficient Answer to this Objection.

And however, I do say, that here is not one word of instituting the First day ; no such thing as any Command to observe it ; no such thing as altering the Seventh day : And where the plain Light of the Word doth not go before us, it is our Wisdom (as I think) to sit still and be silent.

Obj. Another Objection is from 1 Cor. 16. 1, 2. Now concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye, upon the First day of the week (Gr. one of the Sabbaths, or one [day] of the week) : Let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come.

Ansf. 1. What that Order to the Churches of *Galatia* was, I cannot tell, unless it were to Remember the Poor, which he was forward to do, *Gal.* 2. 10, and *Rom.* 15. 26. And when this Collection for the Saints was to be made, I cannot tell, if it were to be upon one day of the week yearly, if that Scripture will bear that sense, (but of yearly Collections nothing is there that I know expressly written.) All Husbandmen, and most Tradesmen and Merchants (some few Cases excepted) if they be discrete and diligent, may, about once in a years time, make some probable conjecture, how God hath prospered them, and accordingly lay by in store for charitable uses : And some Callings, as Ministers, Physicians, Lawyers, and divers Handicrafts-men, may weekly make a Judgment what they have gotten, and accordingly lay by for such uses ; though I never yet knew the per-

person that steddily practis'd that Rule : Some I have known, who have for many years lain aside a tenth part of all they spent, as they spent what God bestowed upon them, (besides voluntary occasional charitable Gifts.) For instance ; if they took out Ten Shillings to spend, they laid aside One Shilling ; if Ten Pounds, they laid aside One Pound ; and so proportionably.

Ans. 2. And whether that Order to the Church of Galatia were intended as an Order for all the Churches in the World, I find not written.

Ans. 3. And if it was a general Order for a charitable laying aside, yet it was no Order to observe the First day.

Ans. 4. And if it be an Order to *lay aside* upon the First day of the week, as the Objectors would have it, 'tis plainly an Order to cast up their Accounts that day, and to tell their Moneys they have got, and to reckon how much their Stock is increased, and what can be reasonably spared from their necessary Ex-pences, and deducting all Charges, which every person must well consider that would discreetly lay aside, *as God hath prospered him* ; which (as I said) as I never knew or heard of any man that did upon the first day of the week, so I think the Advocates for the First day will hardly allow, as proper Work for a Sabbath, nor yet is very consistent with an holy Rest upon that day, which yet such must do, for ought I know, and more, who make that a general Order, such strange Inconveniences do arise when the Scriptures are strained beyond the plain meaning of them. The Order is, not to give to charitable uses, or to distribute to the Poor that day, but that every one *lay by him in store* ; which certainly must be upon casting up their Accounts ; but whatever be the meaning of that place, as to Accounts on that day, the main drift of it is, that *every one lay by him in store, as God had prospered him*, that there might be a Stock ready to distribute to the Poor Saints as their Necessities required, which (in the general, sometime or other) serious understanding Christians, I think, do or ought. But, what one word is there in this 1 Cor. 16. 1, 2, for repealing, altering, or changing the Sabbath, or for assembling of the Churches, or for assembling any one particular Church, or for performing any manner of Worship upon this day ? Let it

be what day some would have it, but every one was to lay by him in store, (i. e. every one (as it seems) asunder,) so far is this place from that fence some put upon it.

Read and Judge.

Obj. Another Objection is from Rev. 1.9, 10. John was in the Isle Patmos, for the Word of God, and for the testimony of Jesus Christ, and was in the Spirit upon the Lords day, (Gr. En te Kuriake emera) and heard behind him a great voice, as of a Trumpet, saying, I am Alpha and Omega.

The Question is, What day this was.

Anf. 1. Some have thought this to be a yearly day, in Commemoration of the Birth of our Lord Jesus Christ, which some think was in December, and therefore we in England, and a few others, who observe the old Style, keep the 25th of December; and the rest of the Christian and Romish World, in the Western part of it, who observe any day upon that account, keep the 15th day of December, (i. e. ten days sooner than we) in remembrance of it.

And some thought the day of Christ's Birth was in September; and I find in Gregory's Posthumus, p. 164, that the day of Christ's Nativity was not in use till 532 years after : He says, the Alexandrians, Ethiopians, and Armenians hold, he was born the Sixth of January; and the Bishop of Middleburgh, that he was born in April; Beroaldus, in October; Scaliger and Calvisius, that twas in September; Hippinian, that Christians did not celebrate the 25th of December (as to Christ then born) but to make amends for the Saturnalia, p. 166. And as to the time of Christ's Birth, and the time of making the World, he says, there are forty several Opinions, p. 171. And which of these forty the World should follow in so doubtful a matter, which was not in use in 532 years after Christ, and about which there are so many several opinions, who shall resolve us? Which Gregory was a very learned man ; and if these Matters of Fact be true about Christmas-day they may somewhat stumble Christmas-day-men. But supposing they were in December, either those who observe the 15th of December, or those who observe the 25th, are certainly out in that observation ; one of those must needs be out and mistaken, unless they will both yield, That if Men observe any one day upon the account, it sufficeth, no matter which ; or, unless they will say

That if the Church in *France* or *Rome* command the observing the 15th there, that is the right day there, upon which Christ was born, because the Church there says it. And if the Church here observe the 25th, that is the right day here, because the Church here says it. By which large Rule other Churches may as well observe any day they please, but no one day at all being appointed (that I ever read of) in the Scripture, for commemorating the Nativity of our Lord : I know no good ground for observing any day upon that account.

Ans. 2. Some think the Lord's day in *Rev. 1. 10*, is a yearly day in Commemoration of the Resurrection of Christ, which is commonly kept upon *Easter-day*, which Resurrection-day *John* and his Disciples observed (if the History be true) upon the Fourteenth Day of the First Month, upon whatever day of the week it fell, according to the *Jewish Account*.

Ans. 3. And some think the Lord's day in *Rev. 1. 10*, to be that Great Providential day in the latter days, when Christ will appear to plead the Cause of his Lordly Authority and Kingly Power, which (they think) *John* might see in that Vision. And some may take it to be the day of Christ's Coming, which *I Thess. 5. 2*, is called ('*Huius dies*') the *Day of the Lord*, or the *Lord's day*, which day, *Pbil. 1. 6, 10*, is called, *the day of Jesus Christ*, and *the day of Christ*.

Ans. 4. Some think the Lord's day in *Rev. 1. 10*, to be a Weekly day ; of which sort some have thought it to be the First day of the week, which we commonly call *Sunday*, for which they alledge Ecclesiastical Tradition. Others think, if it be a Weekly day, that it is the seventh day of the week, for which they alledge divers Scriptures, and which is to be preferred in such Cases, (which God has thought fit to leave so undetermin'd as this in *Rev. 1. 10*.) either Tradition (if Tradition were for it) or the Scriptures collated with *Rev. 1. 10*, is much of the Question between these two.

Now, as to the first Opinion, That the day in *Rev. 1. 10*, was an Anniversary day, observed by *John* in remembrance of the Incarnation ; or that it was an Anniversary day observed by him in remembrance of the Resurrection ; I may say as in the case of *Moses*' dead Body, *Deut. 34. 6*, *No man knoweth of his Sepulchre to this*

this day ; so I say here, the Lord has no where in his Word certainly revealed what day this was, but has (as it seems to me, if we may be allowed humbly so to write) purposely hidden it ; and if we may humbly enquire into the reason of that hiding it, the notorious Idolatries, Debaucheries, Uncleanesses, Blasphemies, and great Wickednesses (to which God in his Word gives no Countenance) accompanying its observation, may somewhat resolve us. As 'tis generally thought, the reason why the Lord did not make known where he buried *Moses*, was, that his Body or Sepulchre might not be to the *Israelites* an occasion of Idolatry, and consequently of all other Wickedness, as it was in the case of *Aaron's Golden Calf*, *Exod. 32. 4, 5, 6, 7*, which *Moses* burnt, powdered, and strewed upon the Water, and so made it impossible ever to be found, v. 20.

But the main doubt from *Rev. 1. 10*, is, Whether it be a Weekly day, and what day of the week it is.

One of the great Writers for the First day says, There is an Universal Testimony for its observation for Sixteen hundred years together ; to which, if that Account were true, (which I think will appear after in this Book to be mistaken) I answer, That from *Lamech*, *Gen. 4. 19*, to the Prophet *Malachi*, *Mal. 2. 14, 15*, which (as some compute) was about 2480 years together, Polygamy, or the having many Wives, was frequently practised by some eminent in the Church at that time, and was doubtless held lawful by them, for we cannot charitably suppose they commonly and openly lived in gross Sins, and practised what they condemned in their Judgments as sinful, and yet there were Laws in the Word at that time (as we now find) expressly against it, as *Gen. 2. 23, 24*, *The man and his Wife shall be one flesh*, and (after *Lamech*) *Thou shalt not take a Wife to her Sister during her life*, *Lev. 18. 18*, for that two Wives at once for one man, they two would be to one another as two Sisters ; and yet the having more Wives than one was for a long time practised, and little taken notice of (if at all) by the Prophets, who sharply reproved other Sins of that People, till the time of *Malachi*, which sinful practice is fully refuted by our Lord, upon occasion of his rightly stating the Case of putting away a Wife, *Mat. 19. 3, 4, 5, 6*, *Mark 10. 7, 8*, *They two (viz. the Man and his Wife, not they three, four, or five) shall be one flesh* ; and by the Apostle, *1 Cor. 6. 16*, *Eph. 5. 3*.

And so the Feast of Booths in *Nebemiah* 8. 17, was not observed, as some compute from *Joshua* to *Nebemiah*, which was for about One thousand years.

And for how many years the Seventh day Sabbath was before and under the Captivity turned into a Market-day, *Neb.* 13. 15, to 21, I know not, but 'tis there written, that their Fathers marketing upon the Sabbath, occasioned the Captivity of *Israel*, and *Israel*, under their oppressing Persecutors, was there particularly reprobated for profaning the Sabbath by *Nebemiah*; as I shall shew more under the twelfth Question. So that Commands may be broken, and great and plain Duties may be long and generally omitted in the Churches, and great Faults committed, and yet Commands are still Commands, and Duties continue Duties, and Sins are still Transgressions of the Law; and as soon as God does give us the knowledge of any Duty, we ought to set about it; and when He discovers to us any Sin, we should bewail it, and turn from it.

And, in Truth, the longer the observation of the Seventh day has been discontinued, if it had been for Sixteen hundred years together, (which Reckoning I think you may hereafter find diminished) the louder the Lord in the Fourth Command doth call upon us to return to the Law and to the Testimony, the length of time wherein some Churches have given a Bill of Divorce to the Sabbath, being a strong Argument to continue no longer in observance of the First day, to which we never were married (that I find) by the Lord.

And supposing the Churches had all for a long time observed the First day, and by Tradition taken it for the Lord's day, if they were long mistaken, must they therefore persist in that wrong Observation, and never be reclaimed? And, must no man dare, under pain and peril of many Reproaches and other Persecutions, and Ruin in this World (so far as Angry men can do it) practise it, or speak or write a Word for it? For, all the Cry about the length of time (if it were true) has only this Force; that because we have been out of our way for a long time, therefore let no man presume or think to put us in our way again, which is no good Arguing upon the Road, nor in other Cases, and why in this?

Ans. 5. From Rev. i. 10, it is plain, That *John was in the Island Patmos, and was there in the Spirit, (i. e. in an Extasie and Rapture of Mind) wherein the Understanding is raised and fixed in Contemplation of Divine things, which were afterwards to come to pass in the Churches and the World:* Which also, in part, was the case of *Peter, Acts 10. 10, about the sixth hour,* but whether on the Sabbath I know not; and of *Paul, 2 Cor. 12. 2,* but whether on the Sabbath I know not; and often of the Prophets; and *John being in the Spirit, was on the Lord's day.* Now, to find out which day of the week this was (if it were a weekly day which is not written) I shall offer the best Evidence I can from the Word, Opinions in such undetermined Cases being only Conjectures, which I heartily submit to the Word and better Judgments, who are awed by the Word.

From the Text or Context we find nothing very considerable on either side, that I know, and therefore to find out what day this is, shall collate other Scriptures; for, whatsoever is necessary to be known, and not expressed in one Text, is found in another; for, the Word of God is certainly compleat as to all necessary Truths. I find a great deficiency in my own Understanding and Memory, but nothing wanting in the Scriptures, and whosoever is once poisoned with Conceits that the Scriptures are defective, I do not wonder if such run to *any thing that is uppermost:* For, as the Scriptures are given by Inspiration of God, so they are able to *make us wise to Salvation, 2 Tim. 3. 15, 16, 17.* And he that thinks this Scripture, or any other Scripture, false will be no Rule to me.

And here I may first recollect what was offered on the Third Question, *wiz.*

That after the Creation the Seventh-day Sabbath was instituted by the Lord Jesus Christ, and by him was blessed and sanctified, Gen. 2. 1, 2, 3, 4, and thence thus reason:

1st, That day which the Lord blessed and sanctified, is the Lord's day, but the Seventh day of the week is that day which he blessed and sanctified, therefore the Seventh day is the Lord's day.

That the Lord blessed and sanctified the Seventh day, (and that he that blessed it was the Lord Christ) and that the Seventh day is the day he blessed and sanctified, are expressly proved by Gen. 2, 3, 4, and in the first, second, and third Questions.

And if it be so, it seems to follow somewhat strongly, that then the Seventh day is the Lord's day. Now, although all the days of the week are the Lord's, (that is) 'twas he that made that division of Time into Seven days, and there stayed, and every day is his; yet he having peculiarly blessed, sanctified, and called the Seventh day his day, and rested upon it, and set it apart for Man to rest on; and He having no where (that I can yet find in his Word) said any such thing of the First day, or of any other day of the week, but only of the Seventh, I dare not speak or think contrary to his express Command and Word, and the Seventh day seems to me only to be, and to be by Him called, *The Lord's day.*

2. Another Scripture to prove, that the Seventh-day Sabbath is the Lord's day, is *Exod. 20. 10*, where the Seventh day is directly affirmed to be the Sabbath of the Lord, that is, the Seventh day is the Lord's Sabbath day, or the Lord's day of Rest, or the Lord's day; and the like is in *Deut. 5. 14*, *The Seventh day is the Sabbath of the Lord thy God.*

Now, that which is the Lord's Sabbath day, I should think, cannot well be denied to be the Lord's day, and it being his Sabbath day, does not make it cease to be a day, or cease to be his day; and if it be his day, then 'tis the Lord's day.

Or, we may reason thus; That day which the Lord commanded to be kept holy is the Lord's day, but the Seventh day is that day which the Lord commanded to be kept holy, therefore the Seventh day is the Lord's day.

Now, that the Seventh day is that day which the Lord commanded to be kept holy, appears from *Exod. 20. 8, 10*, and *Deut. 5. 12, 14, 15*. The latter end of that 15th Verse is very cogent, *For thus hath the Lord commanded thee to do*; or, to make that day the Sabbath.

3. Another Scripture to prove the Seventh day to be the Lord's day, is *Isa. 58. 13*, where the Sabbath is called *the Lord's Holy day*, and *the Holy of the Lord*. I think no Writer has yet doubted, that the Sabbath there spoken of was the Seventh-day Sabbath then, and still, observed by the Israelites; and it cannot be the less his day because it is his Holy-day.

And if it be His day, then it is the Lord's day; and that which He calls his day, and says is his day, is certainly his day, and we ought to believe and acknowledge it to be his day. In

which plain Arguments, I think, there is some strength, though weakly expressed.

4. Another Argument I take from *Mat. 12: 8, For the Son of Man is Lord even of the Sabbath day.* And the like *Mark 2: 28, The Son of Man is Lord also of the Sabbath.* And the like in *Luke 6: 5,* Christ saith to the Pharisees, That the Son of Man is Lord also of the Sabbath : (Which places also farther prove Christ's Deity.)

That the Sabbath there in *Matthew, Mark, and Luke* spoken of is, the Seventh-day Sabbath, I think, is agreed by all Expositors, and appears in those Chapters to be the Sabbath which the *Israelites* then observed, which was then, and is still, the Seventh day of the week : And we find in *Mat. 12: 5,* that the Exception was taken by the *Pharisees*, as if Christ's Disciples, by plucking Ears of Corn and eating them, had done that which was not lawful to be done on the Sabbath day, *Mat. 12: 1, 2.* And surely they did not object against Christ as breaking *Sunday*, (*i. e.* the First day.) And so it must needs be the Seventh-day Sabbath that this Debate between the Lord and the *Pharisees* was about. And the same may be said of *Mark 2: 24, 28,* and of *Luke 6: 2, 3, 5,* in which Scriptures it was the *Jewish Sabbath* that was in question. And that the *Son of Man*, who is there said to be *Lord of the Sabbath day*, is Christ, I think also certain, for that our Saviour useth this term of *Son of Man* about sixty times in the Gospel, and always of himself, and I think never with reference to any other man. And Christ is called the *Son of Man* by *John, Rev. 1: 13,* (but three Verses from *Rev. 1: 10,*) from whence this main Objection is taken : And *Rev. 14: 14,* Christ is again called the *Son of Man*; so that the *Son of Man* in *Matthew, Mark, Luke, and John*, (who writ the *Revelation*) is the Lord Jesus Christ, who is *Lord of the Sabbath day*.

As for those who would interpret the *Son of Man* in those places of *Matthew, Mark, and Luke*, to be ordinary Men, and so give ordinary men a Lordship over a Moral Law, as no such thing is written, so I take that Interpretation to be wholly unscriptural, and exploded by all sound Expositors, and would give Men a Lordship over the Moral Laws, which would be a very loose Interpretation.

And I take it to be plain, that by the *Son of Man* in *Matthew, Mark, Luke, and John*, is meant the Lord Jesus Christ.

Then supposing the Sabbath mentioned by *Matthew, Mark, and Luke*, to be the Seventh-day weekly Sabbath, and the Son of Man mentioned by *Matthew, Mark, Luke, and John*, to be the Lord Jesus Christ, which day then (if the Scriptures may be Judge) is the true Lord's day?

Whence I may thus reason; That day whereof Christ the Son of Man is Lord, is the Lord's day, but the Seventh-day Sabbath is that day whereof Christ the Son of Man is Lord, therefore the seventh-day Sabbath is the Lord's day. And if the Scriptures may and must resolve the Case, and the seventh day be the Lord's day, sure then there is an end of this Objection.

I know some put a very wrong Gloss (as I think) upon these three plain Texts of *Mat. 12. 8, Mark 2. 28, Luke 6. 5*, and pretend, that the Son of Man's being Lord of the Sabbath, imports, that Christ the Son of Man hath power to change the Sabbath; by which Gloss they do acknowledge, that the Son of Man there is Christ, and that by the Sabbath in those Texts is meant the Seventh-day Sabbath, and that Christ is Lord of the Seventh-day Sabbath, (which also farther proves Christ to be Jehovah) which no Christian man can deny; but, that there was any Thought of changing it, there is not a tittle written: And if Christ's words had had that meaning, and the Jews (to whom he spake) had so understood him, they would surely have taken greater Offence at such Doctrine, whereof there is not a word in those Texts; where the Case was this in short.

The Jews, by misunderstanding the true meaning of the Fourth Command, thought Christ broke that Law by working miraculous Cures on the Seventh-day, and that his Disciples broke it, by plucking and rubbing Ears of Corn for their necessary Food upon the Sabbath day: This Mistake of the Jews Christ (who gave the Sabbath, and who was and is Lord of it, and so best understood the true scope and meaning of the Law which he himself gave) reproves and rectifies, by a clear Exposition of that Law.

When the Pharisees, *Mat. 12. 1, 2, and Mark 2. 23, 24, 25*, took exception against Christ's Disciples, for plucking Ears of Corn, &c. as doing that upon the Sabbath which was not lawful, Christ refers them to what they read about David's eating Shew-bread, which was only lawful for Priests, but, in case of necessity, was lawful for David to do, v. 4. And Christ, for farther answer, refers them to the Case of the Priests in the

Temple, who upon the Sabbath-day did divers acts of much servile Labour, as offering Sacrifices, and many other things, which in their sense would have been a Profanation of the Sabbath, yet being Labour appointed by the L O R D , and about his then instituted Worship, the Priests in doing of it were blameless, v. s. And Christ farther tells them, that if they had known what that meaneth, *I will have mercy, and not sacrifice, Hos. 6. 6,* they would not have condemned the Guiltless. And when in the Case of the man with a withered Hand, they asked Christ, Whether it were lawful to heal on the Sabbath day, *Mat. 12. 10,* and *Mark 3. 1, 2, 5,* Christ answers, *What man having a Sheep fallen into a pit on the sabbath day, will not lay hold of it, and lift it out? Ver. 11.* This they themselves would do, and they also knew, that the Life or Good of a Man was to be preferred before the Life or Good of a Beast; and so Christ appeals to them, as condemning themselves in a Case which they allowed, that it was *lawful to do well on the sabbath day, v. 12,* and cures the withered Hand, v. 14. see also his curing and defending the Cure of the Woman, who had an Infirmitie eighteen years, on the Sabbath, *Luke 13. 10, to 17,* where all his Adversaries were ashamed of their false Glosses upon the Law of the Sabbath, v. 17.

We have also Christ curing (and defending that Cure) of the man who had a Dropsey, by the case of an Ass or Ox fallen into a Pit on the Sabbath day, *Luke 14. 1, 2, 5,* and of a man who had an Infirmitie thirty eight years, on the Sabbath, *John 5. 5, to 9, and v. 16,* at which the Jews took exception, v. 10, where the cured man carried his Bed on the Sabbath day, v. 9. See also *John 7. 22, 23,* where Christ defends his curing on the Sabbath; and *John 9. 14, 16,* Christ curing the Blind man.

By which frequent Counsels and Examples Christ did prove and demonstrate, that the Law for observing the Sabbath did no way prohibit doing good on the Sabbath day, when Necessity or Mercy to Man or Beast did require it; as those who need may read in all the four Evangelists at large. And thus Christ, as Lord of the Sabbath, who gave it, and who perfectly understood the scope and meaning of his own Law, gives a clear and sound Interpretation and Exposition of that Law.

But, as to changing the Sabbath day, there is not the least title in those cited places, or any where else, that I can yet find in the Scripture: So that supposing the Scriptures are able to make

the Man of God perfect, and to make one *wise unto Salvation*,
2 Tim. 3. 15, 17. (which is true past doubt) I think they are
sufficient to resolve this Doubt, Which is that Sabbath day the
Lord would have us to keep holy. And upon the whole matter
I take it to be evident, that by the Testimony of Christ, in
Gen. 2. 4, and in the Moral Law, and by like express Testimony
of the Prophets of old, and of *Matthew, Mark, and Luke*, (three
of the Evangelists) the Lord's day mentioned by *John* (the fourth
Evangelist) is the Seventh-day Sabbath, and that only is pecu-
liarly the Lord's day, and so called *Rev. 1. 10.* And ^{Tradition}
all the considerable Pretences to subvert this plain
Law of Christ in the Fourth Command, and to apply the Lord's
day to the First day of the week (as far as I can gather) is mere
Conjecture, Invention, and pretended human Tradition, into
which he that travelleth but a little, may easily discover how
hole who go that wandering way, do lose themselves in endless
Mazes, meeting with little else but Darknes, Contradictions,
nd Uncertainties: As for settlement and satisfaction to the
Mind and Conscience, it comes in no other way (that I find)
ut from the L O R D, and his Word, and Holy Spirit: And,
o my observation, there is no one thing has so much held up
his Conceit, that the first day of the week may be the day of
est, to be observed under the Gospel, as the stealing away
e Name of the L O R D's day from the Seventh-day
abbath, to which only the Scriptures do apply it, and giving
at Name to the First day to which (the Scripture being Judge)
does not belong. And hence it is that, when we appeal to the
criptures, those of the other side finding the plain Institution,
ommand, and Word of God against them, fly presently to Tra-
dition, by which Tradition (if God give me Strength and Lei-
re) they may hereafter find a little to beat them out of that
old; and that Tradition is not full for them in this Case, as
think) they over-confidently pretend, but directly also
ainst them.

Obj. Another Objection against the Seventh-day Sabbath is
om *Rom. 14. 5, 6.* One man esteemeth one day above another, an-
o-
r esteemeth every day alike; let every man be fully persuaded in his
n mind: He that regardeth the day, regardeth it to the Lord,
d he that regardeth not the day to the Lord, he doth not regard it.

And from Gal. 9. 10, 11. After ye have known God, or rather are known of God, how turn you again to the weak and beggarly Elements, whereto again ye desire to be in bondage? Ye observe day, and month, and times, and years; I am afraid of you, lest I have bestowed on you Labour in vain.

And from Col. 2. 8, 11, 12, 14, 16, where Christ is said to blot out the hand-writing of Ordinances, and to take it out of the way, nailing it to his Cross, v. 14. Let no man therefore judge you in Meat, or in Drink, or in respect of an Holy-day, or of the new Moon, or of Sabbaths, v. 16, which are a shadow of things to come, but the body is of Christ. And from these Scriptures some few of the Advocates for the First day count the weekly Seventh-day Sabbath to be abrogated.

Ans. 1. But others of them, who are more wary, think these places only applicable to the Ceremonial Sabbaths, for that, if they should reach all Sabbaths, they would reach also the First day, if that were a Sabbath, and cashier that also, and make every day alike.

Ans. 2. Rom. 14. 5, 6, Gal. 4. 10, name only days, not Sabbaths; and Col. 2. 16, does name Sabbaths (or weeks, as it may be rendered, and I think ought so to be, as before) not the weekly Seventh-day Sabbath; and so all the weight of this Objection depends on their conjecture of the meaning of the word [Sabbath] in Col. 2. 16, which word [Sabbaths] in the plural number I find nowhere in the New Testament applied to the weekly Seventh-day Sabbath, which is there expressed by [the Sabbath] in the singular number only.

Ans. 3. The Seventh-day weekly Sabbath was never in question (that I find) in any of those Epistles, or anywhere else in the Scriptures, to be abrogated or altered; and if there be a Question there found about altering it, how can such a sense be imposed? And if it were ever in question, shew us where, for I could never yet find it: And for any now to imagin the Apostle advisedly threw down part of the Moral Law not questioned seems an hard Construction.

The Jews made many Doubts about Circumcision, and the Ceremonial Laws, whereof we find somewhat in the Acts, and more in the Epistles; but whether the Ten Commands were

still in force after the death of Christ, there was (I think) no doubt.

Ans. 4. *Rom.* 14. 5, 6, and *Gal.* 4. 10, may fairly be applied to other days than Sabbath-days, and *Col.* 2. 16, to other Sabbaths or Weeks, and not at all to the weekly Sabbath; and this I take to be the true, and a good and full Answer to the whole Objection: Some of the converted Jews (and it may be of the believing Gentiles also) might make Conscience to keep the Jewish Ceremonial Feast-days; and Fast-days; others knew that Christ had abrogated them: And lie that soberly considers *Rom.* 14. 1, 5, 6, and *Rom.* 15. 7, will find one main drift of the Apostle there to be, to prevent the Pastors from debarring such as made doubt about Days, from the Communion of the Church, which, it seems, some did or would have done) whom the Apostle directs should be received: And the Weak there mentioned seem to be those who made Conscience of uninstituted Days; and some of the *Galatians*, *Gal.* 4. 10, thought the Ceremonial laws still obligatory, and so might by [Days] understand and observe New Moons, as Holy and Festival Days, and by [Weeks] the feast of Tabernacles, *Num.* 29, and by [Months] the first and seventh Months, when they had Feasts and Fasts; and for [Times,] the Times of First-fruits, &c: and for [Years,] the Years of Jubilee, the seventh and the fiftieth years. And some of the *Colossians*, *Col.* 2. 16, might be corrupted with the same Conceits, about Holy Days, and New Moons, and Sabbaths, which Sabbaths I think ought here to be render'd Weeks, as the same Greek word is render'd (*John* 20. 19, *Luke* 24. 1. *Mark* 16. 2, *Mat.* 28. 1.) by Expositors, and by our Translation of all the four Evangelists; and so also *I Cor.* 16. 1, 2, and *Acts* 20. 2. And if this in *Col.* 2. 16, be (Weeks), then there is also an end of that Doubt; and if it be meant (Sabbaths) yet then by the whole Context there, where the Apostle speaketh of the Hand-writing of Ordinances, which Christ hath blotted out, and taken out of the way, nailing it to the Cross, *Col.* 2. 14. It must plainly referr to the yearly Levitical Festivals, which being part of the Ceremonial Law (and no part of the Moral Law) were all abolish'd by Christ. And this I humbly offer as plain, and that which I think may give others satisfaction.

Some think Gal. 4. 10th spoken against Astrologers, who do serve times forbidden, Deut. 18. 10, 12, 14, Mic. 5. 12, Jam. 27. 9, 2 Kings 23. 5. but I rather think the Apostle speaks of, and means Weeks or Days, imposed by the Ceremonial Law, and not at all such days as are commanded by the Moral Law; whereof then there was no manner of doubt.

That Magistrates or private Christians may set apart a day of Thanksgiving for some eminent Mercy, or of Fasting and Humiliation under some extraordinary Case, is not controverted, though such as are yearly, or monthly, or weekly, soon degenerate into Form, Custom, and Coldness. And I take this to be past doubt, that neither private Christians, nor Magistrates, nor Churches, no, nor the greatest Councils, ever could, since the time of Christ and his Apostles, have any power to make a constant, common, weekly day, holy; so that it should be a Sin against God to labour thereon: Nor have any now a liberty to keep Jewish Holy-days.

But if those places in *Romans*, *Galatians*, and *Colossians* do refer to Ceremonial days, as days of Circumcision, Col. 2. 11, 12, and other Days and Weeks before mentioned, which some of the converted Jews, having been educated in the observation of them, might be still fond of, and contend for; then they have no such rueful Consequences, as some few would draw from them.

And what if I should add, Why may not the observation of Days, blamed in those Scriptures, be (amongst others) the observation of the First day, for worshipping the Sun, which was long before observed by the Heathens? And, if the First day had been then observed by the Churches of Christ, (which I think was not) or the Apostle's sense in those Epistles, had been levelled all days, he had by those general words certainly (as it seems) levelled the First day with the rest; but as I think that was not the Apostle's sense, so I think also that the First day was not at all then observed by Christians, nor by any that bore that Name for about One hundred years after, and that was one *Sunday* in year, in favour of *Easter*; and when a few were corrupted in that matter, (for some Corruptions crept in very early, and Anti-christ began to work in the times of the Apostles, 2 Thess. 2.) the generality of Christians observed the Seventh-day Sabbath (whereof more hereafter.) But if *Sunday* were then observed by

any Christians, any man may well affirm, by such an Interpretation as some would make, that those Scriptures do absolutely lay it aside ; and if *Sunday* were then laid aside, it is wholly and for ever laid aside.

Ans. 5. Or, it may be those places may referr to some other Heathenish Holy-days, and *Bacchanals*, as well as to *Sundays*, and to the *Jewish Ceremonial Festivals*, which some then, (as now) in compliance with those under whom or with whom they lived, might observe, and think themselves obliged so to do ; or to have a Liberty to observe, without damage to that Liberty which Christ had purchased for them, *Col. 2. 14*, but this is somewhat uncertain.

Ans. 6. And, that these Scriptures quoted out of *Paul's Epistles*, were never meant by him to abolish the weekly Seventh-day Sabbath, appears plainly from *Paul's* constantly keeping that day, as his manner was, *Act. 17. 2*, and every Sabbath, *Act. 18. 4*, (whereof before) for no man can charitably think, that *Paul* in his Epistles forbids all observation of any days whatsoever, and so the weekly Seventh day Sabbath, and yet that his own Practice should be recorded by the Holy Spirit, to be constantly ; as is mentioned, *Act. 17. 2, & 18. 4*.

Ans. 7. And besides, Who can possibly understand the many Expressions in his Epistles in such a fence, wherein he commends the whole Law (where he undoubtedly means the Moral Law) is holy, just, and good, a part whereof was the Seventh-day Sabbath, whereof also before ?

Ans. 8. The last Answer I offer to this Objection is taken from *Mat. 24. 20, 21, 22, 30*, and the rest of that Chapter ; *Pray that your flight be not in the Winter, nor on the Sabbath day*, (with which you may compare *Mark 13. 18, 19, 20, 26*, and the rest of that Chapter.)

First, The soonest time that Flight could referr unto was, the destruction of *Jerusalem*, which was about Thirty eight years after the Death of Christ, which, whether it were before or after *Paul's* writing these Epistles (which I think not much material) do not certainly know.

But if the time of Flight there mentioned, referred to the Season of any Desolations then, and still yet to come, then this Scripture in *Matthew* is the stronger for the Seventh-day Sabbath, though I think it fully strong enough, by referring to Thirty eight years after Christ's Death; although divers Expressions in those Chapters of *Matthew* 24, and *Mark* 13, (in my weak Opinion) may and do referr to some other great Periods of Time, and, I think, most certainly to Christ's second Coming, *Mat.* 24. 29, 30, *Mark* 13. 26, (which answers the Question of the Disciples, *Mat.* 24. 2, 3,) and, it may be, to some other times of great Trials, which would come upon the Churches, whereof one may not be far off (but of that I have no certainty.) All which sentences of longer Times will carry the Observation of the Seventh-day Sabbath till the Times there mentioned come, which are not yet come. But however that be, I think it is agreed, that Prophesied Flight was partly fulfilled upon the Romans besieging and taking *Jerusalem*, about Thirty eight years after the Death of Christ; and so the Sabbath by the Lord Jesus Christ, in that express Text, *Mat.* 24. 20, was not to be abrogated by his Death or Resurrection, nor Thirty eight years after; which, I think, is as much as to say, Not at all, as long as the World should last. And whenever the Desolation Christ prophesied in that Chapter should come, he directs his Disciples, v. 3, to pray their Flight might not be in Winter, (the season of Cold or Wet would greateren the Distress) nor on the Sabbath day, which they were commanded to rest upon, and to keep holy, for such a Tribulation would be heightened, if it fell upon a day whereon they used, and ought (without some real cogent necessity) to compose themselves to an Holy Rest. And for (eminently) gracious persons, as the Apostles were, and all Believers in their measure are, by any hindrance (though lawful) to be diverted from any Ordinance of Christ, where they may sedately enjoy Communion with Father, Son, and Holy Spirit, and that for a whole day together, is a matter to be deprecated.

Secondly, And that the Sabbath in *Mat.* 24. 20, was the Jewish Seventh-day Sabbath, I have the Opinion (I think) of all that write upon it, that it was the Seventh-day Sabbath they were to pray that their Flight might not be upon.

And I cannot now imagine, that *Paul*, in his Epistles to the *Romans*, *Galatians*, and *Colossians*, before mentioned, went about to abrogate what Christ had so confirmed. And upon the whole,

I do think this one place of Mat. 24. 20; compared with Mark 13. 18, (which refers to the like Cases with Mat. 24.) is sufficient to prove the Seventh-day Sabbath is not altered, but ought to be still observed.

As for those who think a weekly Seventh-day of Rest was appointed in *Paradise*, and who acknowledge it to be ordained from the foundation of the World, before the entrance of Sin, and so belonged to all Mankind, and that a Seventh-day weekly was directly commanded in the Decalogue, wherein the Law of our Creation was revived, and so distinguished from all Ceremonial Ordinances ; and so having no Concern in those fore-cited Passages in *Romans*, *Galatians*, and *Colossians*, (which with much more cannot be fairly denied) we shall easily agree with them, provided they will withal admit (which, we think, upon what has been said, cannot be denied) that the weekly day first ordained, Gen. 2. 2, was not only a *Seventh day*, but was the *Seventh day*, and no other day of the week ; and that the Fourth Command doth appoint the same successive *Seventh day*, which was first commanded, which was also observed, as before.

And we now find much of this Controversie to be reduced by many (except one, who still mainly builds upon Traditions) to this ; Whether *The seventh* or *A seventh* day be required in the Fourth Command ; which, to the Impartial, will reduce the Question into a narrow compass ; for, no man can deny *The seventh* to be *A seventh*, (i. e. the *Seventh-day Sabbath* to be a *Seventh day of the week*) and yet that admitted, would almost end this part of the Controversie. And the Fourth Command speaks not of *A seventh*, which is one of the seven, but *The* or *That seventh day* which Christ rested upon after the Creation.

And those above mentioned finding the great mischief of making any Breach upon the Ten Commands, which are so often asserted throughout the Old and New Testament, they now insist on this ; that these words [*Remember the Sabbath day, to keep it holy*] is the sum and substance of that whole Command ; and they reduce that to [*Remember a Sabbath day, to keep it holy*] ; and then knock off *The seventh day*, as the Romanists leave out the second Command against worshipping of Images ; whereas the words used in the Fourth Command are such as should stay all Constructions which would change the *Seventh day*, and are such as do not leave the least Pretence or Colour for such a Change.

Vide Mr.
Hughes Tre-
tise of the
Sabbath.

The words are, *Exod. 20. 10*, *The seventh day (is) the Sabbath of the Lord thy God*; the leaving out the Verb (*is*) in the Hebrew, (I conceive) imports, (as is common in that Tongue) that it was, is, and will or shall be the Sabbath.

And those who would translate it (*A seventh*) as they therein depart from our English Translation, which herein rightly renders it (*The seventh*) so, I think, they manifestly depart from the Hebrew Text.

And we think the [H] *In Hashabbat*, *Exod. 20. 8*, at the beginning of the Command, and *v. 11*, at the end of it, to be emphatical, that is, an earnest, express, and forcible signification, that the Holy Spirit here means that very Seventh-day Sabbath which was first instituted, *Gen. 2*, and that very day mentioned in the 10th and 11th Verses, is to be kept holy; and the day that is to be kept holy, is *the or that Seventh day*, (which two [H's] in *v. 8*, & *11*, do referr to one another) the Sabbath to, for, or of *fehovah thy Elohim*.

'Tis not *A seventh day is the Sabbath*, but *The seventh day is the Sabbath*; and lest there should be found some who would curiously distinguish a seventh part of time from the seventh day expressly commanded, and by so subtile and plausible a distinction enervate the Command, and transferr the rest of the seventh day to some other day of the week at their will and pleasure; as, either to the first day of the week, as some Heathens and some Christians do, or to the sixth day of the week, as the *Mahometans* do. To stop up all such Gapps, which one would think largely provided for by the former words of the Command, and to leave it beyond all Doubt and fair Dispute, with such as acknowledge the Law of God to be a Rule to walk by, (who generally are such as we now reason with) the Lord has, I think, made sure work against this Objection, in *v. 11*, where he graciously condescends to give us a Reason why we are to *keep holy the seventh day*, because *in six days he made these Heavens* (which we see) and *this Earth* (which we stand and lye upon.) And here Opposers will certainly admit the two *H's* to be emphatical, and not at all to referr to any other Heaven and Earth, in the Moon, or elsewhere: *And He did quietly rest in that (viz. in that Seventh) day*, בָּיִם, *Bajom*; where the *וְ* (the *H*) is compensated by *Daggesh*) *The or That seventh*; *wherefore he did bless the or that day of the Sabbath*, or the same weekly Seventh-day Sabbath, whereon He first rested, and whereon He only rested,

rested, and not at all upon the First day of the week : Which never any man has yet affirmed, or so much as (that I know) pretended. And it seems to me impossible for any but God only, who is infinite in Wisdom, in so few words, so warily, so straitly, and with like exact Wisdom and Circumspection, to secure any thing by words as this Command (in the body of the Ten Commands); and, the very Seventh day (in the heart of the Fourth Command) is secured by Christ against this new Conceit and Cavil of *A seventh*, and not *The or That seventh*: Such surely deal over-slightly, and somewhat quibble with the word, who take such a liberty to turn (*The*) into (*A*), and so to overturn the commanded day, and to lay it aside, and then to set up another Day of Rest every week ; which (as has been said) we do not find commanded by the Lord ; when they certainly know, that the Day observed in obedience to the Fourth Command, by the *Israelites* and Proselytes, was the Seventh day, and no other, and the Sabbath and Seventh day did both result in the weekly Seventh-day Sabbath, and both relate to the first Sabbath, *Gen. 2*, ordained by Christ, which they know was the Seventh day, and no other day of the week : And whosoever (not over-prejudic'd) does read this Command, I think, will find this strongly there enforced, *viz.* That the weekly day the Creator rested on, is the very day to which this Command refers, and that all the World, who have and receive the Word, do know, and confess, was not the first, nor sixth, but the seventh day of the week, and that day only, and no other day ; and upon this I do insist.

And here I commend to the Reader *Heb. 8. 10*, where the Lord promises to put his Laws into the Minds of his People, and to write them in their Hearts, which is called a *new Covenant*, *v. 8*, with which we may compare *Jer. 31. 33*, which Law promised to be written in our Hearts, I think, is the Moral Law, which Moral Law is the Ten Commands, whereof the Fourth is one : And with how many Distinctions must the Word, the Promises, New Covenant, and Command be mangled, to be accommodated to such a new sence of the First day ? Which change of the day (well considered) may be one cause of the *Israelites* standing off from Christ ; *Who will be converted, grafted into Christ, and saved by him ? Rom. 11. 7,* ————— 26.

And, I hear, some of late, in defence of the First day, have positively affirmed, that the First day of the week is the Seventh day of the week, and so the very day which the Letter of the Command requires ; by which Rule that which the Word calls the Seventh day, should then become the Sixth, and the Sixth the Fifth, and so all the days in confusion, and all the *Jews* and *Christians* hitherto in the World out in their reckoning of Seven.

Whilst I was considering this Question, a learned Manuscript was sent me from an unknown Author, who, to maintain the First day of the week to be the Seventh day, by the Fourth Command, says to this effect ; That we ought to invert the Days, (*i. e.* to reckon them backward) and then that which the Scriptures call the Seventh day is the First, the Sixth the Second, the Fifth the Third, the Fourth the Fourth, the Third the Fifth, the Second the Sixth, and then the First is the Seventh ; so great contrariety there is, and must needs be, in defending a Paradox.

Obj. and Ans. Some farther object, That the Sabbath was a Type, and withal acknowledge it a Type of that Rest which is above with Christ, in the upper World ; which we shall easily admit, provided such will admit also (what we think cannot be denied to Types) that the Sabbath, which is the Type, continue till Heaven the Antitype do come.

Obj. and Ans. Those who build the whole of this Change upon the Authority of the Church, and not upon the Word, (which Word is against them) who are very eminent, may take this short Answer : That if the Church have Power to change one of the Commands, the Consequence is plain, why may not the Church change more ? If any one of them be left to the Discretion of the Church, certainly all are expos'd (as was said before.)

Obj. and Ans. Some Objectors there are, who misundertanding certain general Expressions in Paul's Epistles, about the Law, misapply them against the Ten Commands, and so lay aside all the Moral Law ; which general Expressions are evidently meant of the Ceremonial Laws, and may sometimes be written against some then erroneous Conceits of Justification, by obedienc

dience to the Moral Law. And others taking advantage of some incautelous Writings, about the Privileges purchased by Christ, have that way attempted to throw down the Ten Commands, (a Doctrine which would surely please many in this debauched, licentious, and erroneous Age, if it would hold) and some of these (with the Law) take away the Old Testament.

Obj. and Ans. One thinks the Decalogue is not at all in force to the Gentiles, and thinks the Preface to it, *Exod. 20. 2,* (*I the Lord thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage*) was to shew, that it (only) concerned the Jews. Whereas if we consider, that the Church then in Egypt was the Church of Christ, and that Deliverance was of the whole then visible Church of Christ in the World, amongst whom there were also many Gentiles, as well as Jews, I think it may be allow'd, that the Preface concerns all Christians; and that Deliverance (expressed in the Preface as before) ought to be celebrated in all After-ages, by all Christians in the World, whereof there is often mention in the *Psalms*, and other Scriptures, and so that Consideration from the Preface does not lessen the Obligation of the Decalogue upon the Gentiles, but strengthen it.

And for the Obligation of the Decalogue, when I find Christ so directly confirming the Law, *Mat. 5. 18,* and *Luke 16. 17,* (by which Law is understood the Decalogue) I think I ought not to be over-ruled by any man's contrary Opinion, whatever esteem I have of those who thus write, and of many useful things written by them. *Mark 10. 19,* and *John 14. 15,* *If ye love me, keep my Commands:* By which Commands the Decalogue is generally understood.

I do believe that Text, *Blessed are they who do his Commandments,* *Rev. 22. 14,* relates to the Ten Comintmandments.

And those general Expressions about the Law, in the *Acts* and Epistles, will be better understood if we reflect upon the occasion of them.

In *Acts 15. 1,* certain men taught the Brethren, *Except ye be circumcised after the manner of Moses, ye cannot be saved;* Where it was Circumcision and the Ceremonial Law that was in question, not the Moral Law; the Ceremonial Laws were as a burthen lain aside by the Death of Christ, and by the Holy Spirit; as is plain in that Chapter. And when Paul, *Acts 21. 17, 18, 21,* came

came to *Jerusalem*, some told him, that many Thousands of the *Jews*, who believed, were zealous of the Law, (i.e. of the Ceremonial Law) and were informed of *Paul*, that he taught the *Jews* which were among the *Gentiles*, to forsake *Moses*, that is, the Ceremonial Laws given by *Moses*, saying, *They ought not to circumcise their Children, neither to walk after the Customs*; and then they advise *Paul* to purifie himself, to remove that Objection; to whose Advice *Paul* yields, v. 24, 25, 26, which occasion'd the Commotion, v. 27, 28, Crying, *Men of Israel help, this is the man that teacheth all men every where against the Law* (i. e. the Ceremonial Law) of Purifications and Offerings, v. 26. And yet these Texts speak of the Law in general, but cannot be understood as meant of the Ten Commands, because the Ten Commands were not in dispute.

The Law which concerned Circumcision and Purifications, with their Offerings, (which were all ceremonial) was that only then in question, and so becomes applicable to that Law in question, and not at all to the Ten Commands, or any jot or tittle of them, which were not in question, which (as before) stand fully established. And this Difference the Occasion and Context do best explain; and this in *Acts 21*, is an Instance may open divers Expressions about the Law in some of the Epistles; for *Paul*, in those Primitive Times, when the Ceremonial Law was fresh in memory, and the Gospel newly preached, had much ado to remove the first-converted *Jews* from Circumcision and other Ceremonials; as we find in his Epistles, *1 Cor. 9. 19, 20*, where in the 20th Verse, *Law*, as I think, refers to the Ceremonial Law, where to the *Jew*s he became as a *Jew*; and in the 21st Verse, *Law* refers to the Moral Law, which, unto Christ, *Paul* was under: And in other Cases *Paul*, to preserve the Liberty he had in Christ Jesus, says, *Titus was not compelled to be circumcised, Gal. 2. 3, 4, Acts 16. 3.* a Liberty which Christ has purchased for his People, to be no longer in Bondage to the Ceremonial Laws: And upon this Difference we find *Paul* withstanding *Peter* to the face, *Gal. 2. 11, 12*, (which in a good case may still be done to others, though otherwise — never so eminent.) And as to this Case of Circumcision, *Paul* effectually lays that aside, by saying, that *if ye be circumcised, Christ shall profit you nothing, Gal. 5. 1, 2, 3, 4*, for, those who were for Circumcision were Debtors to the whole Law (i. e. to all the Ceremonial

monial Law) and therefore he there advises them to stand fast in the Liberty wherewith Christ hath made us free, and not to be entangled again with that Yoke of Bondage.

It may be also some amongst the Jews had Con- Justified not
ceits of being justified by the Law, of such Paul says, by the Law,
they were fallen from Grace, and that Christ was become of none effect
to them, Gal. 5. 4, which Saying of Paul is true, Let their conceit
referr to what Law it would, for if Righteousness be by the Law, then
Christ is dead in vain, Gal. 2. 21. It seems, some of the Jews
thought, if they were circumcised, and observed the external and
ceremonial part of the Law, they should be sure to go to Hea-
ven; and if they were that which we call Morally Righteous,
and as concerning the Law (as Paul said of himself) blameless,
they thought then, as the Romanists do now, that their Works
would save them. And the Romanists think also they may su-
pererrogate, whence arises the Doctrine of Merits of the Saints,
and Indulgences, whereas true Justification is, and ever was, only
by Faith, viz. by Christ and his Righteousness, by Faith in whom
Abraham was justified, Rom. 4. 3, 9, Gal. 3. 6, Jam. 2. 23, to
whom the Gospel was before preached by that word, *In thee shall*
all Nations be justified, Gal. 3. 8. And yet all this Doctrine about
Justification by Faith doth no way hurt or touch the Doctrin of
Obedience to Christ's Ten Commands, nor set any man at liberty
to sin in any thing, as some weakly, and others maliciously would
inferr, for of that true Faith, universal and sincere conformity to
the Laws of Christ, (i. e. to the Ten Commands) is the Evi-
dence and constant inseparable Companion, and so by works
Faith is made perfect, Jam. 2. 22. And, 'tis by Faith a Believer
goes when God commands him, Heb. 11. 8, (and this I write also to
avoid Slanders.) And on this Subject the generality of Pro-
testant Ministers have written very well; and if any dream that
Paul made void the Moral Law by preaching up Faith, God for-
bid, (or be it not) as the Greek imports: *Yea, he established the*
Law, Rom. 3. 31. And 'tis, as I have thought, observable in the
2 Pet. 3. 15, 16, 17, Peter speaking of Paul and his Epistles, says,
in which are some things hard to be understood, which they that
are unlearned and unstable wrest, as they do also the other
Scriptures; *Beware therefore, lest ye also being led away with i be*
error of the Wicked, (i. e. the Lawless, the Greek is *Athesman*,
from *Thesmos*, a Law) fall from your own *Stedfastnes*. And about
the Law there are many Errors, and this is an Age wherein

Anomy or Lawlesness, as to God's Commands, abounds; which Anomy is rendered *Iniquity*, Mat. 7. 23. &c. 13. 41, and in many other Texts in the New Testament, Mat. 23. 8, Rom. 6. 19, Antichrist is called that Lawless one, *the Mystery of Anomy*, 2 Thes. 2. 3, to 10, and *the Law* (i. e. the Moral Law) *is good, and is made for the Lawless*, 1 Tim. 1. 8, 9. And certainly, it behoves us no longer to yield to this Lawlesnes, because *the Lord Jesus Christ gave himself for his People, that he might redeem them from all Anomy or Lawlesness*, Tit. 2. 13, 14, from all manner of Contrariety in Principle or in Practice, in whole or in part, to Christ Laws, (i. e. to the Ten Commands, which Paul consented, were all (without excepting the Seventh day) *holy, just, spiritual, and good*, in which after the Inner man he delighted, and which he served, (i. e. yielded Obedience to it; *which Commands be that keepeth* (without excepting the Seventh day) *loveth Christ*, John 14. 21, & 1 John 2. 3. Which Commands some laying aside, hold the Tradition of Men, and the Commandments of Men, and so *lay aside the Commandments of God*, Mark 7. 7, 8.

The Law our Lord has given us in the Ten Commands is excellent, which absolutely requires in All all manner of true Love to GOD and Man, *on which Two Commands* (which include the Commands of both Tables, i. e. all the Ten Commands) *hang all the Law and the Prophets*, Mat. 22. 37, 38, 39, 40.

Obj. As for such as think that the Blessing and Sanctification in the Fourth Command are not appropriated to the Seventh day, but to the Sabbath day, because of the words there, *Wherfore the Lord blessed the Sabbath day and hallowed it*, and so think the change of the Seventh day to be thereby insinuated:

Ans. The express words of the Command, Exod. 20. 10, are, *The seventh day (is) the Sabbath of the Lord thy God*; and so the Seventh day was that day, and that Sabbath day which he blessed and sanctified: Read the Command, and Judge, and the Seventh day is there twice named.

These I take to be the great Objections, and were it not that the First day hath got possession of the Names which belong not to it, and had we not been generally educated in this Mistake, wherein also some of us have lived long, and so are riveted, and this defended by Writers of Renown in the World, I see little

difficulty in this Question, if the Scriptures (as they ought) be the Rule to judge it by.

As to the time when the Sabbath doth begin, I conceive it not to be at Midnight; nor to end at Sabbath
Midnight after, (when we generally sleep) according to the reckoning of this Kingdom; nor at When it be-
Noon, as some other Countries reckon; nor in the Morning, when we usually rise, as upon other days, and so to end at Night, when we usually go to Bed, as upon other days, as others reckon; but upon the Evening before, and so to the Evening after, as the Lord reckons the Days to begin and end, Gen. 1. 5, 8, 13, 19, 23, 31. and Gen. 2. 1, 2, 3, and I do now where find that first Distribution of Days altered or distributed by Him; wherein Mr. Shepherd (in the latter end of his learned Book for the First day) having done very well, I referr the Reader (who makes any doubt thereof) to him, for farther satisfaction in that, if need be.

As for the manner of keeping *Holy the Sabbath day*, there is in Principle no great variety of Opinion or Practice amongst the Protestants, but what an ordinary Understanding, who is willing to live by Rule, may with a little Help resolve; although I have known some over-strict, and many over-loose therein: And it seems, in short, to ly in a lively spiritual Converse with the Father, Son, and Holy Spirit, in private Duties and publick Ordinances, (where they may be had) and in a Holy Rest all that day, saving only nightly and dayly emergent Cases of Necessity and Mercy, for Men and Beasts, Sick and Well, which generally are well stated by the Ministry of the Gospel.

For, that which I enquire is, Whether the Law of the Fourth Command, as to the Seventh-day Sabbath, be repealed or altered by any Word of God: Which Enquiry may be allowed to one that is no Minister, and indeed to every Christian who in Practice it equally concerns with me.

As to the publick Worship of that day, I think it worthy some farther Enquiry, Whether that Worship should not be twice as much as the Evening or the Morning Worship ordinarily is; and, Whether all that Publick Worship of the Sabbath should not be performed at one Publick Meeting: Which Evening and Morning-Worship in their proper Seasons is not to be intermitted upon the Sabbath day; and for this see Num. 28. 3, 4, 8, 9. And I cannot, upon the sudden

sudden recollect, from the Old or New Testament, any light of two distinct publick meetings of the Churches, one before Noon, and the other in the Afternoon, as Standing-Duties of the Sabbath day, and as distinct from the Evening and Morning-Worship ; but this I submit to farther Enquiry. We have one Psalm for the Sabbath day, (*Psal. 92*) and but one expressly appointed for that day, (that I find) although the rest of the Psalms may be used on that day, as the rest of the Scriptures. And as to the time of that one Publick Meeting and Worship of the Churches, upon the Sabbath, I think it would be enquired, whether the Direction we have about it be not towards Noon ; which seems to be the time of feeding and resting spiritual Flocks, *Solomon's Song, ch. 1. v. 7.* *Evening and Morning, and at Noon, will I pray and cry aloud, Psal. 55. 17.* And Daniel kneeled upon his Knees three times a day, and prayed, and gave Thanks before his God, as he did afore-time, *Dan. 6. 10, 13.* which (as I take it) were the three stated times of Worship among the *Jews*, but what certain Rule the *Jews* had from God, as to their daily precise times of Evening and Morning-Worship, I know not, but only *Evening and Morning, Exod. 29. 39, 41, 42, 43, 45. Num. 28. 4, 8.* When the *Holy Spirit* was given to the Disciples, it was the third hour of the day, (which was our Nine of the Clock) *Acts 2. 3, 4, 15.* And Peter's Vision was about the sixth hour, *Acts 10. 9,* (which was about our Noon.) *And Peter and John went into the Temple at the ninth hour, the hour of Prayer, Acts 3. 1,* for the *Hebrews* accounted the twelve hours of the day thus ; our six of the Clock in the Morning was their first, our ninth their third hour of the day, our twelve of the Clock at Noon their sixth hour, our three of the Clock in the Afternoon their ninth hour, our six of the Clock at Evening their twelfth hour (as Scholars know) ; so that their sixth hour was Noon, and Peter's Vision was about Noon. And *Cornelius was praying about the ninth hour, Acts 10. 30.* But whether that of *David*, or *Daniel*, or *Cornelius*, or this of *Peter and John*, were upon the Sabbath, (being not directly written that I know) I cannot tell : And although we have so much of our LORD's constant keeping of the Sabbath, (as his manner was) and of *Paul's* keeping the Sabbath (as his manner was) yet I do not remember any Instance of their publick congregating or preaching above once upon that day. But this also I submit entirely to the Word, and to farther Enquiry.

But if that be the Mind of Christ which he has directed in his Word, I think there is much to be said for it, as accommodated to the ordinary Cases of Mankind, both spiritual and worldly ; and I am credibly informed, that in some parts of England Christians do meet but once upon the Sabbath day.

As for Tradition, I mean, so far as I can weakly gather from my small Stock of Books, about the Seventh-day Sabbath, when the observation thereof ended, and about the First day, when the observation thereof began amongst any Christians, (hoping the World may hereafter have a more exact account thereof (if need be) from some one or other, who has better Abilities, a better Library, and more Youth, Strength, and Leisure, whom the Lord may raise up) I shall offer such broken imperfect Collections as I can, after so many Removes of my little Study (by the Distresses of this Age.) But this I premise, that my own clearest satisfaction, that the Seventh-day Sabbath is not altered, came by the means of the Scriptures, and the Writings of the most Consciencious and Learned for the First day ; and after all, I am of this opinion, That the Sabbath cannot be repealed or altered, but by the same Power and Authority which first commanded it, which was our LORD himself. As for me, it was (as I remember) some years after I was convinced of the Seventh day Sabbath, before I had seen any Book that was written for it, or before I had spoken with any person that was for the observation thereof ; and I did and do find, that the ablest Writers (in my weak Opinion) for the First day, have with that soundnes established the Ten Commands, and their abiding Obligation to the end of the World, and then by Conjectures have endeavoured to bring in the First day, that the more I see, the more I am confirmed, that the vulgar Opinion for the First day is a vulgar Error, which wants nothing to remove it (as I humbly apprehend) but only the time when Christ will, by his Spirit, give an efficacy to his plain Command and Word ; which First day has this Evidence of its weak Foundation, that while some of the most learned do what they can by Writing and Practice to support it, they often beget new, and confirm old Doubts about it, and discover the Dust they raise to darken the Question, to be at Dust, and shew the Sandines of the Ground upon which they build that Change : And one sure way to convince an im-

partial enquiring Mind (who has leisure enough) is to read Mr. Hughes and Mr. Shepherd's Treatises about it, wherein a plain Mind may discern so large Concessions about the Obligation of the Moral Law, as seem to me to answer all Objections ; besides the great Contrariety there is amongst the Writers for the First day, wherein he that will observe the Order of Time wherein their Books are written, may find (especially now of late, that the last Book printed for the First day is ordinarily a tacite Answer to that which was last printed before it for the First day ; as two eminent Writers for the First day (as it seems to me in answer to Mr. Hughes (without naming him) and to one another, do shew (whereof somewhat before); by which 'tis evident, they think some hurt the Cause they write for ; and no two (that I know) of the many that have written have yet agreed upon the Grounds of its Observation : And now, at last, it is openly avowed by one of the greatest of all the Writers for the First day, that it is not instituted by the Scriptures : By which words, I think, he gives up this Cause ; for, if it be not instituted by the Scriptures, and consequently not by Christ, or by his Apostles, or by the Holy Spirit there, by whom, when, and where was it instituted ? Who but Christ has Power to institute a Sabbath day, or to alter his Institution ? To whom has Christ given any Authority to alter one iota or Tittle of the Moral Law ? Who are they that are bound to observe a weekly day not instituted by Christ in the Scriptures ; or are bound to lay aside what he has there instituted, because of Private Mens Sayings and Writings ?

And how this Law for the First day, being an Universal Law, and endeavoured to be imposed on the Universal Church, can be excused from an high Usurpation of the Divine Authority, and from an accusing Christ, as if he had not sufficiently done his Work, I know not : And whatsoever some write for Obedience to their Inventions, I cannot imagine they think any shall be condemned or blamed by Christ at last, for not doing what he has not required in his Word, or that they would have us live by the Rule of Tradition, when they know and acknowledge we must be judged by another Rule, viz. by the Word. And that the Word of God, which we have, is the Rule by which all Worship, Doctrines, Conversation, Discipline, and all Mankind are to be tryed in this World, and shall be finally judged at last I take to be the great Christian Principle, as to this, and that which

which (as far as I can recollect) is generally avowed by all the sound Protestants that I have read or known in the World. And I shall not wonder if some men, under the colours of Tradition, usurp the Divine Authority against the First Command; and if such write and plead for what, I think, I can shew is forbidden in the Second Command; and if they break in upon all the Commands, for all which Men may easily plead Tradition, all Ages, more or less, having brought forth some Transgressors of all the Commands, which to such Arguers are Historical Evidences for such Practices.

But, follow no man farther than he follows Christ.

And there is no Principle more evident and universally confessed by all the Reformed Christians, than that whatever God commands us in his Worship, or otherwise, that we are to do, be the things themselves in our Eye great or small: And when Men can bind God's Promises of Assistance and Acceptance to their Inventions, (whether they be days or any thing else in his Worship, or other Duty of Man) then (and not before) they may appoint a new day of Rest.

Obj. And whereas one learned Writer for the First day thinks we cannot make good any one single Verse of the Scripture without Traditions;

Ans. I had thought to have shewn in a Sheet or two, that the sound Protestant Divines do generally agree, that a Christian may be infallibly certain of his Faith by the Scriptures, the Certainty whereof the Lord by his Spirit seals upon the Hearts of his Converts, *John 16. 7, 8, 13.* And, I had thought to give Instances of those converted by Christ, and by his Apostles, and since by his Ministers, by his Word and Holy Spirit, as never ent nor going to Tradition, to assure them of the Divine Authority of that Word, which did convert them, which Word *abideth and abideth for ever; And this is the Word, which by the gospel is preached unto us, 1 Pet. 23. 25, and is settled in Heaven; Psal. 119. 89, and will stand for ever, Isa. 40. 8.* But thus much may be a sufficient Answer to that Objection.

The late great and learned Assembly, in their *Confession of Faith*, b. i. par. 9, 10, say, "The infallible Rule of Interpretation of Scripture is the Scripture it self; and therefore, when there is Question about the true and full sence of any Scripture, it must

must be searched and known by other places that speak more clearly: And (parag. 10.) "The supreme Judge of all Controversies in Religion can be no other but the Holy Spirit, speaking in the Scriptures.

And the Elders and Messengers of the Congregational Churches, &c. that met at the Savoy, Ann. 1658, in their Declaration of their Faith and Order, Ch. I. Art. 4, say. "The Authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the Testimony of any Man or Church, but wholly upon God (who is Truth it self) the Author thereof, and therefore it is to be received, because it is the Word of God. (See also Art. 5, 6.) And Art. 9, 'tis said, "The infallible Rule of interpretation of Scripture, is the Scripture it self, &c. As in the Assemblys Confession above cited, and Artic. 10. to the same effect with the Assemblys Confession also.

And the Confession of Faith of the *Antopædabaptists*, Chap. I, speaks the same things, and in the same words, or at least with very little variation of the words.

As to Traditions for the First day, called *Sunday*, the observation thereof amongst some, I acknowledge i
Traditions for and against Sunday. t ancient ; and that the Heathen Nations did o
old, long before the Birth of our Lord, offer Sa
crifice to the Sun, and worship it as a God upon *Sunday*.

My first Authority shall be out of *Job*, who probably was in the time of the ancient Patriarchs; If I beheld the Sun when it shined, or the Moon walking in brightness, and my Heart bath been secretly enticed, or my Mouth bath kissed my Hand, this were an Iniquity to be punished by the judges, for I should have denied the God above *Job* in answer to *Bildad*, chap. 25, (and it may be especially ver. 5.) in his Apology professeth his Innocency, as to open secret idolizing of the Sun or Moon, which in his days (it seeme was a common practice, which probably had its Rise from som broken Traditions touching the Dominion given to the Sun Gen. 1. 16, whence they termed the Sun *Molech*, (i. e. he that reigneth or ruleth, or the King) mentioned *Lev.* 18. 21, an in many other Scriptures: The Sun had also the Name of *Baa* (i. e. Lord) *Num.* 22. 4, 41, the Idol of the *Moabites*, whom they supposed to be Lord of All; for with these great Titles they honoured this Idol, and worshipped him as the Great visible Lord

and Ruler of the World, whose glorious Light, and other Influences, together with that Blindness contracted by the Fall and Dispersion of Mankind, led them to make and worship various Images thereof.

The Priests of this Idol were called *Chemarim*,
from their black Garments, whom *Josiah* put down,
2 Kin. 23. 5, which Name of *Chemarim* the Lord
threatens to cut off, *Zeph. 1. 4*. And it is likely

Chemarim
Garments of
Heathen Priests
black.

the *Romanists* have that black Colour and Habit from the Heathen Priests, (for any thing from Christ or his Apostles, in precept, practise, or in favour thereof, I do not remember.) Unto which Idol of the Sun some of the Kings of *Israel* did sacrifice, and build high places, which other gracious Kings, as *Hezekiah*, *Josiah*, &c. broke down, whereof see the Histories at large in *Kings* and *Chronicles*; which the Lord forbade, as that which he had not commanded, *Deut. 17. 3*, and which also the Prophets sharply reproved, *Jer. 19. 5. & 32. 35*, as that which the Lord never commanded, which was the manner used by the Prophets, to reprove and brand Corrupt Worship, That it was not commanded by the Lord; which is the same Exception we take against the First day. And he that went a whoring after *Molech*, the Lord would set his face against that man; which high Places and Images of the Sun he threatens to cut down and destroy, *Lev. 26. 30*. And the *Egyptians*, to whom the Remnant of *Judah* would go down, had Temples dedicated to the Sun, whereupon the Lord threatens to send the King of Babylon into *Egypt*, to break the Images in *Bethshemesh*, (i. e. in the House of the Sun, *Jer. 43. 10, to 13.*) And this sort of Idolatry was anciently performed about the rising of the Sun; and this was that Sin which (in a Vision) the Lord shewed *Ezekiel*, viz. 25 men of *Judah* with their Faces towards the *East*, worshipping the Sun towards the *East*, *Ezek. 8. 16*. And hence it was, as I remember, that the Heathen Temples were generally built toward the *East*, the *East* being the Point wherein the Sun riseth in the Vernal, and to which it returns in the Autumnal *Aequinox*, which, as some think from *Gen. 2. 8*, is directly over *Paradise*, where the Sun is supposed first to have shined; whence might arise a Custom amongst Idolaters, of praying towards the *East*, which is also very ancient, (though *Solomon's* Temple had its Priests and Sacrifices turning towards the *West*, to avoid that Superstition) *Ezek. 8. 16*, where their Backs are said to be towards the Temple of the Lord, when their Fa-

ces were towards the *East*, worshipping the Sun towards the *East*. And in the Temple (in *Ezekiel*) there were three Gates, one in the *East*, another in the *North*, and the third in the *South*, *Ezek.* 46. 1, 9, but none in the *West*. And, that the day for worshiping the Idol of the Sun was *Sunday*, the First day of the week, I offer one Authority from our own Country; for, our Ancestors in *England*, before the Light of the Gospel came amongst them, went very far, if they did not outstrip others in this Idolatry, and dedicated the First day of the week to the Adoration of the Idol of the Sun, and gave it the name of *Sunday*, from whom we have the name *Sunday*, and hold fast that name to this day; and this Idol they placed in a Temple, and there sacrificed to it: See *Verstegan's Antiquities*, fol. 68. And upon like reason they made an Idol for every other day of the week, by the names of which Idols they called the several days, which names we still retain, concerning which names consider *Exod.* 23. 13, *Hos.* 2. 17, *Psal.* 16. 4, *Gen.* 26. 18, *Num.* 32. 38, *Zech.* 13. 2, *Josh.* 23. 7, *Deut.* 12. 3. And I think I do remember to have read in the Histories, that a very great part of the World, and particularly those parts of it which have since embraced Christianity, did anciently adore the Sun upon *Sunday*.

Obj. A Learned Writer objects, That the First day was set apart by the Apostles, and that there is not the least Trace for any other day (besides the First) for Sabbath services; and for this they have (he says) the universal Concurrence of all the Christian Churches, for One thousand Six hundred years.

Ansf. In answer to which Affirmation I premise, That all the Tradition in the World cannot add to, take from, lay aside, or alter any Word of Christ, or any Duty of any Man.

Obj. And the same Learned Objector on *Rev.* 1. 10, notes, "The vain Cavil of those that deny (the Lord's day) here to mean the Christian's day of Holy Worship, even the First of the week, I have fully confuted in a Book upon that Subject; and it needs no confutation to those that are acquainted with Church-History, who know that this day hath been kept holy, as of Apostolical Ordination and Practice, by the Universal Church ever since the Apostles days, the Hereticks themselves consenting.

An Answer to that place, Rev. 1. 10, I think, you have before, and that the Lord's day there mentioned is not the First, but rather the Seventh day of the week, the true Lord's day.

Ans. And for further answer to the rest of that positive Affirmation, I shall shew, that there have been many Christian Churches, who have for some Hundreds of years after Christ assembled for Publick Worship on the Seventh day Sabbath; which will prove, there have been some Dissenters from his Opinion in former times. And to the rest,

1st, I answer first, That the Seventh-day Sabbath was observed for Publick Worship, during the Apostles time, (I think) is plain in the Scriptures, and so prov'd before in the Answers to the Ninth and Tenth Questions. And, who could change it after that, *Non Constat.*

2dly, And if it were true, that the Churches ever since the Apostles days, One thousand Six hundred years together, had walked contrary to the Commands of God, yet the Commands are the same, and oblige us now, just as they did the Apostles, and others, in Christ's time, and after his Death; and the contrary Practise of all the World (if it were so) will not impeach any one of Christ's Commands, nor make those Hereticks that observe them.

3dly, For the clearing up of this Matter of Fact, I shall offer some broken Collections which I have made out of the Centuries, for the observation of the Seventh-day Sabbath, and against it for the First day; which I think will answer these two last Objections.

The Ecclesiastical History printed at *Basil*, 1560. *Magnesburgen-*
written by those of *Maidenburg* in Germany, who *ses, cont. i. lib. 1.*
were Protestants, *cent. i. lib. 1. cap. 4. fol. 44.* they say, It is only
the Work of God to institute and to abolish a Sabbath (which is
true and sound.)

Cent. i. lib. 2. cap. 6. fol. 503. They acknowledge the Apostles
and others, mentioned in the *Acti of the Apostles*, kept the Sab-
bath (which is true also) as before.

Cent. 4. fol. 410. Sozo. lib. 7. cap. 19. shews, That in many
Cities and Villages, amongst the *Egyptians*, they used to con-
vene the Evening of the Sabbath; upon which day, that there
were publick Assemblies, *Athanasius* shews in *Lib. de Interpretatione Psalmorum*, where he names these as the days of their Eccl-

ſiaſtical Asſemblyes ; the Sabbath the Dominical day ; the ſecond of the Sabbath, (which I think was *Monday*) *Good-Friday* (*Paræſc-even*) ; and *Quartam Sabbati*, (which I think was *Wednesday*) [*Good Friday*, could not be weekly, but yearly.]

So I guess this was in *Lent*, but where this was I remember not.

Cent. 4. Concilii Eliberini, Can. 23, conſtituted a Fast upon the Sabbath day ; ſo now the Festival of the Sabbath was by ſome turning into a Fast.

Cent. 5. fol. 436, *Ambroſe* ſaid, *When I come to Rome, I fast upon the Sabbath, when I am bere I do not fast.*

Cent. 5. fol. 477, they ſay, *The Ecclesiſtical Asſemblyes at Rome were not upon the Sabbath, as in the Churches of other Countries.* (*Sozomenus, lib. 7. cap. 19, Quemadmodum in aliarum terrarum Eccleſia.*)

So that other Churches in other Countries (except *Rome*) did assemble on the Sabbath, in the Fifth Century after Christ : Which may paſſ for one Authority againſt the laid Writer's Objections.

Cent. 5. fol. 647, Those who lived at *Constantinople* had various times of assembling, and, without doubt, in other Neighbour-Churches ; yet it is certain, there was one day of the whole week conſtituted, in which the promiſcuouſ Multitude once assembled to hear Sermons : For ſo ſays *Chryſtoſtom, &c.*

Iſychius, Presbyter of the Church of Jerusalem, in the ſecond Book of Commentaries on the Ninth Chapter of *Leviticus*, *In ſome places of Syria and Egypt Men assembled in the Churcb upon the Sabbath day, fol. 648.* This was in the Fifth Century.

Cent. 5, fol. 685, 'tis ſaid, Those who faſted, and those who dined upon the Sabbath lived in Concord ; and, that it was frequent in the ſame Churcb to have ſome dining and ſome faſting upon the Sabbath day.

In the Eastern Churches they never faſt upon the Sabbath, one (Sabbath) of the whole year excepted, which is before the Paſtover ; the Western Churches (by which I think they mean *Rome*, and thereabout) obſerved the contrary. And they quote *Augustine*, as ſpeaking of this Diverſity, how they faſted at *Rome* on the Sabbath, which if they ſhould ſay were ſinful, then they ſhould condemn the *Roman Churcb*, and many places near to it, and farther from it : And if they ſhould think it ſinful not to faſt upon the Sabbath, then they ſhould blame many *Eastern Churches*,

and the far greater part of the Christian World: This (as I take it), is in Chrysostom's Letter to Jerome, and in another Letter to Caſulanus, where he professedly writes of the Fast upon the Sabbath, and plainly shews, that fasting upon the Sabbath day was peculiar to Rome, and a few Western Churches. And if any ask why I transcribe Authorities to prove, that for so many hundred years after Christ, some Dined and some Fasted upon the Sabbath day,

1. I answer, to shew that all the Christians in the World did agree which was the Sabbath day, and which the First day of the week, and that they all agreed to call the Seventh day of the week the Sabbath day; which some few now pretend to doubt.

2. To shew whence the Alteration was from keeping the Sabbath day as a Festival, and turning it into a Fast.

3. To shew, that this Practice, by the Church of *Rome*, and some *Western* Churches, was not followed by the *Eastern* Churches, nor by the far greater part of the Christian World for Five hundred years after Christ; nor is it (as I think) by some Christian Churches to this day, as I shall shew afterwards.

Now, that publick Fasting-days (as this was) were kept holy to God, as well as Festivals, is known to all Christians, who upon publick Fasting days (where they have liberty) do assemble for the Worship of God in Christ.

When Christians do agree upon a day to assemble, for the Publick Worship of God in Christ, there does appear no great difference, whether they Feast or Fast upon that day, only here seems to be the art of it: The Popes of *Rome* were about to change the Sabbath, and, it seems, devis'd (amongst others) this medium for one, To turn the Sabbath into a Fast before *Easter*; and this was under a specious pretence, as, for the Honour of Christ, and in memory of his Passion, as the First day was in memory of his Resurrection; and therefore they first contended much about observing *Easter* upon the First day of the week, which was to be a yearly Festival, (whereof more hereafter) and the Sabbath before *Easter*, (because of our Lord's Body lying in the Grave) to be kept as a yearly Fast, and so, by degrees, every Sunday to be a Festival, and kept as a weekly Sabbath, and every Sabbath to be turn'd into a weekly Fast, and by degrees, to be totally laid aside, and no more observ'd as the instituted Sabbath, but for ever after to be kept only as a weekly Fast, as

it is amongst the Romanists, and some others, to this day. The *Legerdemain* seems plain to such as are unbias'd, and have look'd a little into Church-History (whereof more hereafter.)

Magdeb. 6. *Cent.* in *Synodo Matricomensi*, where were convened some French Bishops, &c. I find by a Canon of that Synod, very great Complaint against the Christian People, as contemning the Dominical day, and as continually working on it, & upon private days, for which they order Country-men to be beaten with Cudgels, and if he were a Lawyer, he must irrecoverably lose his Cause, (which was very hard for his poor Client, when his Cause was good.)

Cent. 7. In the seventh Century we have two Bishops by the name of *Dominicus*. *Fol. 322, 387. & fol. 160*, they say, The Sabbath was consecrated a Fast ; and *fol. 140*, That amongst the days (for publick Assemblies) the Dominical day is mostly named ; also amongst some the day of the Sabbath is found. It was the Sabbath day, the third hour, when the People were oppressed in the Church by *Grimoaldus*, in the *Popilian* Market (which was in *Rome* it self) *Sabelicus Eusebius 8. lib. 2.* So that in *Rome* it self, in this seventh Century, some kept the Sabbath for which they were oppress'd, and yet (for ought I find) in other respects were free from all Exception.

And, *fol. 161*, they say, The Dominical day was solemn to Christians ; but amongst other Festivals religiously observed (they say) *Isid. de Officiis* remembers (or makes mention of) the Sabbath.

And, *fol. 185*, they say, When they did assemble, and how often is not expressly written, but the most mention is made to the Sabbath, and of the Dominical day, as it is written of *Constancie* the Emperor, (*in libro Pontificali*) that coming to *Ronquarta feria*, (which I take to be our Wednesday) that same day he went to the Temple of St. Peter, and upon the Sabbath day to St. Maries, and upon the Dominical day to St. Peter's Church (which probably was in Lent.)

Cent. 8. In the Eighth Century, *fol. 1*, they say, That the Faith of the Church of God was deformed, and sad, being miserably afflicted with two Antichrists, the *Saracens* addicted to the Blasphemies of *Mahomet* ; and the Popes of *Rome*, Antichrist sitting in the Temple of God.

Fol. 377, 378; they say, That the Monks in *Hir Island*; and the Picts, began to celebrate the Sabbath in the Romish manner, Ann. Dom. 716. *Beda, lib. 5. cap. 23.*

Cent. 9. In the Ninth Century tis; They kept holy the Dominical day; and *Synodus Moguntina* (i. e. Held at the City *Mentz* in Germany) says, We have decreed, that all Dominical days be observd with all Veneration. I find little more of the Dominical day or Sabbath in that Century: How far the Canons of that Synod at *Mentz* were influenc'd from *Rome*, or how far they reach'd in their Power, I know not:

Cent. 10, fol. 365, 54, we find, that servile Works are not to be done upon the Dominical day.

Cent. 11, fol. 287, 44, Leo the Ninth endeavoured to obtrude a Fast upon all the Sabbaths of the whole Year, even in *Lem*, upon the *Eastern Churches*, &c.

But *Nicetas* saith, That only in the Year is to be obserued the Lord's Burial, and that a Fast.

Fol. 289, we have four Columns of Festivals, above forty Festivals. *Fol. 290, 59,* *Urbane the Second*, in a Synod at *Clarent*, ordain'd, that the Office of *Mary* (i. e. St. *Mary*) should be solemnly celebrated upon Sabbath days [*Diebus sabbatis.*]

Fol. 341, On the Sabbath *William the Conqueror*, in the principal Feast, had magnificent and sumptuous Banquets, *Malmesb.* ib. 3. cap. 52, which they call a Prophanation of the Sabbath: Which of the days this was I cannot certainly say, but I think it was the Seventh-day Sabbath.)

Fol. 542. 10, Pope *Urbano the Second* decrees the Mass to be celebrated upon the Sabbath day, to the Praise of the Lady Virgin *Mary*, [*Dominæ virginis Mariae.*] So now at *Rome* the Lord's Sabbath day was the Lady *Maries* day; so wanton in this they were in that Age.

Cent. 12, fol. 911. 17, (de Festis) They kept holy the Dominical day, and (they say that) it is the Christian Sabbath.

Fol. 216, The Sabbath is a Figure of the Passion of Christ, and now we must celebrate the Dominical day, because of the resurrection of Christ.

Fol. 999. 10, (Prophanation of the Sabbath.) That Slaves and bondmen, upon every Dominical day, frequented the Market, (*forums uniusc*) neglecting Divine Worship, which *Billhop Gerold*, by the Word of God, prohibited.

Cent. 13. The Thirteenth Century brought forth the famous *Dominicus*, by whom afterward the Order of *Dominicans* was instituted, fol. 556. 30.

Fol. 320. 44, *Eftius* says, The Precept for observing the Sabbath is none of the Ten Commands, yet distinguisheth four Precepts as belonging to God ; the first, *I am the Lord thy God* ; the second, *Thou shalt have no other Gods before me* ; the third Command (he says) is, *Thou shalt not make to thee any graven Image* ; the fourth, *Thou shalt not take the Name of the Lord thy God in vain*. And, he says, There are six pertaining to our Neighbour, the first of these is, *Honour thy Father and Mother, &c.* And so the Sabbath was none of the Ten Commands, (such wild Conceits have some had about the Moral Law, and to lay aside the Seventh day.) And, Fol. 331. 32, one *Thomas* saith, The Precept of the Sabbath, literally understood, is partly moral, and partly ceremonial ; moral as to this, that Man should depute some part of his Life to give his Mind to Divine things : But as to this Commands determining a special time, in sign of the Creation of the World, so the Precept is ceremonial. Thus he determines, that a special time in the Fourth Command is ceremonial, and that this Command is only moral as to some part of Man's Life, and says not what part. And *Eftius* says, that the Fourth is none of the Ten Commands.

LUCIUS's Ecclesiastical History, which he gathered out of the Magdeburgenses, and out of the oldest and best Historians and Writers ; printed at Basil, 1624.

Cent. 1. C ontentions were stirred up by *Anicetus* and *Victor*, lib. 2. (Bishops of Rome) about celebrating the Passover upon the Dominical day, fol. 387, A, B, C.

Cent. 4, fol. 41, The Emperor *Constantine* commanded, that the Dominical day should be free from hearing Causes, and doing Businels [à judicium & negotiorum] except Tillage, and as holy, to be observed by all, fol. 230, A, C, D, E.

See

See Magd. 4th Cent. fol. 224, D, Sozomenus shews, in many Cities and Villages amongst the Egyptians, they used to assemble the Evening of the Sabbath, on which day, that there were publick Assemblies, Athanasius signifies also ; where he names these days of Ecclesiastical Assemblies, viz. The Sabbath, the Dominical day, the Second of the Sabbath, Parasceven, (i. e. a Preparation, or Good Friday) and the Fourth of the Sabbath or week (i. e. Wednesday). (I think this was in Lent.)

They say, Sozomenus has delivered down [Tradidit] that at Constantinople, and almost amongst all, the Christians did assemble upon the Sabbath, and also [Una Sabbati] upon the First day of the week ; but at Rome and Alexandria not so.

Fol. 248, Can. 23, Concilii Eliberini constituted a Fast upon the Sabbath day.

Fol. 268, F, G, (of the Rights or Customs of the Church of Rome, Publick Assemblies) 'tis said, That the Ecclesiastical Assemblies at Rome were not upon the Sabbath, as in the Churches of the rest of the World : So that see Msdeb.
4th Century. the rest of the World kept the Seventh day Sabbath in the fourth Century.

Sozomenus seems to shew, fol. 271, D, E, that a Fast upon every (quocunque) Sabbath day, was peculiar to the Church of Rome. Socrates saith, At Rome they fast every Sabbath. Fasting in Lent upon the Dominical day, was forbidden by Damasus.

Fol. 308, D, E, Constantine admonished all the Subjects of the Roman Empire, that they should keep holy the days dedicated to the Saviour ; and likewise, that those which are Sabbaths should be honoured or worshipped ; and he gave a Law to the Presidents of all Nations, that they should observe the Dominical day, according to the Nodd (or Will) of the Emperor ; and, that they should honour the days of the Martyrs. Eusebius.

Fol. 396, At a Synod in Eleberide a City in Spain, Can. 26, it pleased them to correct an Errour, that they should celebrate a Fast of Fasts (*jejuniorum superpositionem*) upon every Sabbath day.

Fol. 477, G, 29th Can. Christians ~~ought~~ not to ~~fast~~ ^{fast}ize, and to rest upon the Sabbath, but they are to work upon that same day, preferring the Dominical before ~~the~~ day ; if this please them, let them rest as Christians ; but if they shall be found to

Judaizè, let them be accursed (Anathema sint) or excommunicated.

How the 1st day came to be called the Lord's day. Fol. 740, A, B, Pope *Sylvester* changed the Names (as *Sunday, Monday, Tuesday, &c.*) of all the days of the week, changing the Name of the First day, which he called *The Lord's day, (Dominicum dixit) &c.*

Fol. 915, A, the Wife of the Emperor *Valence* is called *Dominica.*

Fol. 360, A, B, *Primasius* shews, that in some places of Syria and Egypt men did assemble in the Church upon the Sabbath day, and some by night after Supper.

Fol. 380, G, H, when the Writers of that *Agc* speak of Fasting, they mean (Not Dining.) As *Peter* and his Con-disciples lived together in Concord, so let those live together in Concord, who fast upon the Sabbath, whom *Peter* planted, and those who dine upon the Sabbath, whom his Disciples planted. Also he says farther, that in one Church it was frequent to have some dining upon the Sabbath, others fasting.

In the *Eastern* Churches they never fasted upon the Sabbath, one Sabbath in the whole year excepted, which is (*Pridie feriarum Paschalis*) the day before the Passover.

The Churches of the *West*, on the contrary, celebrated a Fast every Sabbath of the week.

Cen. 5, fol. 381, of this Diversity *Augustine* speaks, If we should say, that it is sinful to fast upon the Sabbath day, we should damn not only the Church of *Rome*, but also many places near to it, and somewhat remote, where the same Use is held, and remains; and if we should think it sinful not to fast upon the Sabbath, with a sort of Rashness we should blame so many *Eastern* Churches, and the far-greater part of the Christian World. And elsewhere he shews from the beginning, that this was peculiar to *Rome*, and to a few *Western* Churches, that they observed the Fast of the Sabbath: And of the same Sabbath Fast in the *African* Churches, he saith, That one Church, and the Churches of One Region, have those that do fast upon the Sabbath, and who do not fast.

Fol. 383, That ~~dominical~~ day was observed (by some) at that time, appears out of *Augustine*: Also at *Colen* the Dominical day was a Festival. *Vincensius* & *Solemn. Max. Taurinen. Episc.*

Lucius Cent. 6, Fol. 213, F; we read of *Dominicus Bishop of Carthage.*

Fol. 370, D, Dominicus Bishop Centum Cellences.

Fol. 411, Dominicus Presbyter and Abbot.

Fol. 323, C, D, E, F, G, Synodus Matifconensis secundus, held by Command of King *Funtrian*, made certain Statutes, pertaining to Ecclesiastical Discipline and Ceremonies, which they promulgated in a Synodal Epistle in this manner, *viz.*

" We see the Christian People, in an unadvised manner to " deliver, to contempt the Dominical day, and, as in private " days, to indulge continual Labours, &c. And therefore they determine, that every one of themselves, in the Holy Churches, would instruct the People subject to them, to keep the Dominical day, &c. which if not observed by the Lawyer, he is irreparably to lose his Cause, and a Country-man or Servant not keeping it, is to be beaten with heavier blows of Cudgels.

Cent. 7, fol. 169, & 206, We find two other Bishops named *Dominicus.*

Fol. 61, D, Amongst the days, the Dominical is most named, for, amongst the *Senones*, (a People in France, near the River Sein) *Lupus* performed the Sacrifice upon the Dominical day. *Vincentius.*

Also the day of the Sabbath is found amongst some. It was the Sabbath day, the third hour, when the People in the *Popilian* Market (*in foro Popilio*) were oppressed in the Church by *Grimoaldus. Sabellicus, Aenead. 8, lib. 2.* (whereof before.)

Fol. 95, E, When they did assemble, is not expressly shewn, but the most mention is made of the Sabbath, and of the Dominical day: As it is written of the Emperor *Constance*, in the Book belonging to the Pope, (*In Libro Pontificali*) That coming to *Rome*, (*quarta feria*, which I think was) on *Wednesday*, that day he went to the Church of St. Peter to Prayer, and upon the Sabbath day to St. Mary's, and to Peter's upon the Dominical, &c. (*In italiano*) this might be in *Lent.*

Fol. 103, The Fathers, in a Synod held in a Town in *Narbone* in France, forbade the doing any County Work upon the Dominical day.

Cent. 8, fol. 181, A, Assemblies at the Church were to be either upon the Dominical days, and then those things only were to be done which pertained to the Worship and Service of God. (*Synod. Arelaten. & in Turonensi*) or upon the Sabbath day, for,

in some places, in memory of the old Religion, they used to say the Song of Deuteronomy, in which is contain'd the whole state of the ancient People, to wit, what they deserved by pleasing or displeasing. *Beda.*

Fol. 201, H., They rested upon the Dominical day, when in *Consilio Dinglefingensi* it is thus decreed, (*Teste Aventino*) Upon the Festival of *Sunday*, intent upon a Divine Rest, abstain from prophane Busines; whoso upon this day useth Carriages, or doth such work, let his Cattel be common (*publica suntu*). (i. e. as I think, *Let him have them that will take them*) and if he dis obediently go on, let him be reduc'd to Servitude, (i. e. Let him be made a Bondman or a Slave.)

And *Charles the Great*, in his Constitutions, prohibits all buying or selling in any place on the Dominical day.

Fol. 203, H., Upon the Sabbath days, a sign being given by the Bells, Workmen go away from their Labours, (*Ut annotat Author vitæ Crode-gangi*) and, that the Dominical day ought to be obserued from Evening to Evening: (Which for the time of beginning and ending the day, I agree, was rightly commanded, if they had not mistaken the First day for the Sabbath day; and now that of *Dan. 7. 25*, was somewhat near coming to pass.)

Fol. 312, B., Upon the Feast of *Sunday*, intent upon a Divine Rest, abstain from prophane Busines, (the like with *fol. 201*, else let him be made a Slave.) *Aventin.*

Cent. 9, fol. 34, E., *Haymo* saith, The Lord commanded to rest upon the Sabbath, which was a sign of future Rest.

Fol. 107, H. 108, A., *Remegius* saith, that That Sabbath which the *Jews* were enjoyn'd to celebrate, is a sign of future Rest.

Fol. 141, D. Defestis., They rested upon the Dominical day. And *fol. 141, E.*, The Sabbath is holy on which Christ rested in the Grave. *Rabanus.*

Cent. 11, fol. 144, E., *Defestis*, That the Feasts received in the former Ages were yet in use, is manifest in Authors, for they did to that degree abstain from prophane Works upon the Dominical day, that it was thought a Sin to make Ditches, (*Teste Granzio in Metropoli*.)

Fol. 210, Michael Bishop of Constantinople, and Leo Arch-deacon, did blame (*damnabant*) the Church of *Rome*, because they used unleavened Bread in the Supper, and obserued the Sabbath in Lent. This in the xith Century.

Fol. 291, D, E, Pope Urban the Second, That Mass is to be celebrated upon the Sabbath, to the Honour of the Lady Virgin Mary. *Nauclerus.*

Lucius, Cent. 12, See *Balæus's Acta Romanorum pontificum*, That Urban the Second, one of the Pope's, who lived *An. Christi 1126*, (who, if we may believe the Historians, was a very bad man) made certain Statutes, wherein (amongst other things) he dedicated the Sabbath day to the Virgin Mary, with a Mass; which Dedication (I think) remains amongst the *Romanists* to this day.

Binius 572, fol. 570, 571, says, Pope Innocent the First constituted a Fast on the Sabbath day; which seems to be the first Constitution of that Fast: But the alteration of the Sabbath, and the turning it into a Fast, and dedicating the Sabbath to the Virgin Mary, came all from Rome, and was made in the XII. Cent. or thereabout, by Pope Urban the Second.

Fol. 134, B, *Thomas (I think Aquinas)* the Precepts of the Decalogue are by divers diversly distinguish'd; for, *Eusebius saith*, The Precept for the observation of the Sabbath is none of the Ten Commands, because it is not at all times to be observed, according to the Letter; yet he distinguisheth four Precepts belonging to God:

That the first is, *I am the Lord thy God.*

The second, *Thou shalt have no other Gods.*

The third, *Thou shalt not make to thy self any graven Image.*

The fourth, *Thou shalt not take the Name of the Lord thy God in vain.* And those pertaining to our Neighbor, the first is, *Honor thy Father;* (and so the Command for the Sabbath is none of the Ten Commands) whereof before.

But he says, This seems to be inconvenient, that the Precept for observing the Sabbath should be put amongst the Precepts of the Decalogue, if it do not at all belong to the Decalogue.

Fol. 134, F, he says afterward (as I understand him) that in the Precept, *Thou shalt not make a graven Image*, and in the fourth Precept the determinate day of the Sabbath, are ceremonial: And if that be the meaning, then the Command against graven Images, as well as that for the Sabbath (in the Opinion of some) were ceremonial. Which Opinions agree well with me now.

Fol. 139, D, E, F, of the Sabbath Thomas (Aquinus). The Precept of sanctifying the Sabbath, literally understood, is partly moral and partly ceremonial; moral as to this, that Man deputes some part of his Life, to apply it to Divine things; and, to this, he says, there is in Man a natural Inclination, and sometime to be deputed to Divine things falls under amoral Command, but as to the determining a special time, so it is a ceremonial Command, and that the Command for sanctifying the Sabbath is put amongst the Commands of the Decalogue, so far as it is a moral Precept, not in what it is ceremonial. So *Thomas* doth not much differ from *Eusebius*.

I shall add here a few other old Collections about observing the Sabbath.

Socrates scholasticus, in the fifth Book of his Ecclesiastical History, chap. 21, about the diversity of Observations in divers places, touching Easter, Fasting, Marriage, Service, with other Ecclesiastical Rites, says,

Touching the Communion, there are sundry Observations and Customs; for, though in a manner all the Churches throughout the whole World do celebrate and receive the holy Mysteries every Sabbath day after other, yet the People inhabiting Alexandria and Rome, of an old Tradition, do not use it. The celebrating and receiving the Holy Mysteries, I take to be their publick weekly Assemblies for preaching, and for their hearing the Gospel preached, for Prayer and Praises, and for Baptisms and the Lord's Supper; which, in a manner, were celebrated and received by all the Christian Churches throughout the whole World, upon every Sabbath day after other, yet the Alexandrian and Romans did not use it. This was in the 4th Century, between the year of our Lord 380, and the year 397. *Socrates*, fol. 353, 354, (Ann. Dom. 380.)

Tradition in
Cent. IV, for the
Seventh day.

This Writer *Socrates* was born and brought up in Constantinople, where he lived and flourished about 412 years after Christ, and so lived in that Age, and saw with his Eyes many of the things whereof he writ; his History ends Ann. Dom. 440, whose Doctrine is acknowledged by Dr. Hanmer, (who translated him out of the Greek) to be sound, and the Story faithful, that *Socrates* was learned, and his Judgment grave, and his Writings of great Antiquity. So we have here *Socrates* a learned faithful Writer, positively affirming al-

the Churches every where throughout the World, as every week came about, holding their Religious Assemblies, and celebrating the Mysteries (*i. e.* administering of Baptism, the Lord's Supper, Prayer, Preaching, Singing, &c.) upon the Sabbath day, (*i. e.* the Seventh-day Sabbath) upon every Sabbath day after other, except the *Alexandrians* and *Romans*, who then refused to do, as all the Christian Churches in the World besides did. So here also Tradition is for the Seventh-day Sabbath, for at least 380 years after Christ.

Alexandria was a City in literal *Egypt*, *Rome* a City in mystical *Egypt*; these two were then famous for making a Separation and Schism in this, from the Word and Command of God, and from all the Christian Churches in the World besides: And so, by the Testimony of *Socrates*, the not sanctifying the Seventh-day Sabbath was eminently and principally made by *Rome*: And we find by many Writers, whereof some are here before-mentioned, that *Rome* celebrated their Mysteries at this time upon the First day of the week, for which they stoutly contended.

Which Testimony of *Socrates* I take to be the stronger, because it was some time before that *Constantine* appointed a Rest upon the Dominical day, by which Name he called it, favouring the *Romish Church*, under which he had his Education, whose removing from *Rome* to *Constantinople* gave one lift to his day: And it seems to me, that *Constantine* being bred under the *Roman Church*, and having there sucked in their Notion of the First day, when he went to *Constantinople*, promulgates his Law for observing it, where yet it was not for a long time received, and then he commanded that day to be consecrated to Prayer, and that throughout all the *Roman Empire*, which then comprehended both *East* and *West*) they should forbear to Labour or do any Work upon the Dominical day.

Eusebius, in *The Life of Constantine*, fol. 59, & 60, He sends Edict to all Governors of Provinces, that they should forthwith observe the Dominical day, that they should honour Holidays consecrated to the Memory of Martyrs, (and so settles holy-days and the First day by the same Edict) which Edict was made about *An. Christi* 321. *Catilij. Chro.*
Fol. 543. and *Constantine* died about *An. Dom.* 348, (*I*as*th* *Socrates* in the Margin) so that this keeping the weekly Se-

venth-day Sabbath by all the Christian Churches, (except the *Romans* and *Alexandrians*) must be some years after Constantine's Death.

Which Testimony of so substantial a Witness (besides the former and after Testimonies) I do somewhat relye upon as an humane Authority and Tradition, against that Affirmation of neither Trace nor Footstep for any other than the First day, and this without the dissent of any single person (as they remember) dissenting in 1600 years; whereas, if this (and divers Facts before and after remembred) be true, (which by an Historical Faith no man can well doubt) then all the Christians in the World, between three and four hundred years after Christ, (except the *Romans* and *Alexandrians*) in their Assemblies, as every week came about, celebrated the Mysteries upon the Sabbath day, whilst the *Romans* and *Alexandrians* celebrated the First day, which they called the Dominical day; which I take to be a very great Evidence, that the change of Times and Laws, prophesied *Dan. 7. 25*, was brought about by *Rome*.

Cent. 7. Caranza's Councils, fol. 311, 312, 339, 340, the sixth General Council held at Constantinople, the Emperor Constantine Pogonatus President, and Legates sent from Pope Agatho were present, in the year of our Lord 673, *Can. 52*, the Fathers of that Council enacted, That no new Consecration should be all the Lent, unlesis upon the Sabbath and Dominical. The Sabbath is yet named, by a General Council, before the Dominical day, and that in the seventh Century; for, we command, that those days be kept Festivals, and not to mourn or fast upon them; so that 673 years after Christ, the Sabbath, by a General Council, is established a Festival even in *Lent*.

And, *Fol. 340, Can. 55*, the Fathers being informed, that in *Rome* they fasted in *Lent* upon the Sabbath, against the

Tradition and Custom of the Church, (here) Tradition affirmed by a General Council, for observing the Sabbath as a Festival, and that in *Lent* it seemed good to the holy Synod, that in the Church of *Rome* the Canon should forthwith obtain (or be put in execution) if any Clerk be found in the holy Dominical or Sabbath fasting, (besides one, and one only) let him be deposed; but if he be a Laick, let him be excommunicated. So severe was this Eastern General Council,

Tradition for
the Seventh-day
Sabbath, Ann.
Dom. 673.

tain (or be put in execution) if any Clerk be found in the holy Dominical or Sabbath fasting, (besides one, and one only) let him be deposed; but if he be a Laick, let him be excommunicated. So severe was this Eastern General Council,

continue the Sabbath a Festival, and that against Rome it self.

'Tis true, the First day of the week, in some few places, where Popery much prevailed, at that time might be observed under the name of the Dominical day as a Festival, and from the Contention which had been, and then was, between the *Eastern* and *Western* Churches, about observing the Passover yearly, and the weekly Festival upon the Dominical day, it came to pass (as I think) that so many Popes, Abbots, Bishops, Canons, &c. assumed the name of *Dominicus*.

As before, (whilst the Disputes between the Popes and the ancient Churches lasted) about what day to keep the Passover upon, divers of the Popes and Antipopes assumed the name of *Paschalis*.

And when this Controversie about the Sabbath was by the Popes somewhat quieted in these *Western* parts, which was about the Thirteenth Century, (whereof more afterward) then arises *Dominicus* the Hermit, and then St. *Dominic* about 1243, (i. e. about 447 years since) and erects the Order of *Dominicans*, which is continued amongst the *Romanists* to this day.

Cardinal Baronius's Annals, An. Christi 603, sect. 2, & tom. 8. Moguntiae, sect. 17. This year, at *Rome*, St. *Gregory* the Pope corrected that Error, which some preached by *Jewish Superstition*, or the *Grecian Custom*. That it was a Duty to worship upon the Sabbath, in like wise as upon the Dominical days ; and he calls such Preachers *The Preachers of Antichrist*.

By which it is evident, that some then held themselves and others obliged to keep holy the Sabbath, and preached it up, (and probably in *Rome*) though the Pope calls it an Error. This was in the seventh Century.

So as notwithstanding all the great contrary Affirmations and Boastings, there are in the ancient Histories many Evidences of Tradition for the Seventh-day Sabbath.

Cent. 9. Baronius, Ann. Chr. 828, sect. 25, 26, 27, mentions a Story of a Maid possessed with a *Dæmon*, who being examined by a *Romish Priest*, said, He was an Officer and Disciple of *Satan*, sent with Eleven more, to destroy the Kingdom of the *Franks*, because (*inter alia*) they did not keep the Dominical days (as that *Dæmon* calls them) and other Holy-days. So, it seems, it did not then obtain in *France* : To which the Case of Abbot *Eustachius* in *Scotland* has some resemblance.

Cont. 10. *Augustine on the 6th Chapter of John, Tract 26.*
faith, That in some places they communicate upon the *Saturday* and *Sunday* only; which is quoted in *Calvin's fol. English Institutions*, fol. 701, (*Quere when and where that was.*)

Binius, Cent. 13, Tomi tertii, pars altera, fol. 1448. We have the initiating or first bringing in the Dominical day by a Council, into *Scotland*, which is there said to be *An. Dom. 1203*, that is in the 13th Century, which is a famous Instance, and as to that Kingdom, will strike off Twelve hundred years of the pretended Sixteen hundred years Tradition: It was in *Scotland*, which Kingdom had divers early Plantations of the Gospel, in some parts of it, but generally received the Christian Religion about the year 435. (*Heylin's Geog. fol. 332.*) but if my Authorities be good, had no observation of the First day until the year 1201, or 1202, or 1203. which *Binius* says, was 1203, near Eight hundred years after Christianity was planted and professed in that Church and Kingdom, and but about 490 years since.

Binius's Councils, Tomi tertii, Pars altera, fol. 1448. A Council was celebrated in *Scotland*, about the initiating or first bringing in (then surely it was not there before) of the Dominical (i.e. of the First day, which some now call the Lord's day, or *Sunday*, which he calls the Dominical) which Council, he says, was held *An. Dom. 1203*, in the time of Pope *Innocent III.* See *Roger Hoveden*, whom *Binius* quotes, *An. 1202*, and *Matt. Paris's old Impression*, f. 192, 193, and *Lucius's Ecclesiastical History*, which he gathered out of the oldest and best Writers, printed at *Basil, 1624.*

Lucius, Cent. 13, fol. 264. *Lucius* says of the Dominical day, In a certain Council in *Scotland* it was enacted, That it should be holy; beginning it from the twelfth hour on *Saturday*, until *Munday*.

Boethius, lib. 13. de Scotis, and fol. 357, C, D, In *Scotland*, *An. Dom. 1203*, *William King of Scotland* called a Council of the Principal of his Kingdom; there it was decreed, That *Saturday*, from the Twelfth hour at *Noon*, should be holy, (and that they should do no prophane Work) and this they should observe till *Monday*. *Hoveden* says, this Council was about the observation of the Dominical. (So as I take it, here are these Witnesses to the Truth of this Story, *Roger Hoveden* and *Mattibew Paris*, great Authorities as to the truth of the Matter of Fact.)

Says

Says Binius, The cause of celebrating this Council in Scotland seems to be what Roger Hoveden describes, ann. 1201, in these words:

"The same year Eustachius Abbot of Flay returned into England, and therein preaching the Word of God from City to City, and from place to place, he prohibited using Markets on the Dominical days, for he said, that this Command under written, about the observation of the Dominical day, came from Heaven. (So this Device, by the Abbot, of a new Command from Heaven, was especially used by him to alter the Sabbath day in England.)

Of the observation of the Dominical day, an holy Command of the Dominical day, which came from Heaven in Jerusalem, and was found upon the Altar of St. Simeon, which is in Golgotha, where Christ was crucified for the Sins of the World; and the Lord commanded this Epistle, which was taken upon the Altar of St. Simeon, which for three days and three nights men looking upon, fell to the Earth, praying GOD's Mercy.

And after the third hour, the Patriarch erected himself, and Akarias the Archbishop, and stretched out the Bishops Mitre or Label (*expanderunt infulam*) and they took the holy Epistle of God, which when they had taken, they found this written:

IThe Lord, who commanded you, that ye should observe the Dominical Holy-day, and ye have not kept it; and ye have not repented of your sins, as I said by my Gospel, Heaven and Earth shall pass away, but my Word shall not pass away: I have caused Repentance unto life to be preached unto you, and ye have not believed: I sent Pagans against you, who shed your Blood, yet ye believed not; and because ye kept not the Dominical Holy-day, for a few days, ye had Famine, but I soon gave you Plenty, and afterwards ye did worse. I will again, That none, from the ninth hour of the Sabbath, (so the Abbot of Flay still called the Seventh day the Sabbath, and put part of the Sabbath into the First day) until the rising of the Sun on Monday, do work any thing unless what is good, which if any do, let him amend by Repentance. And if ye be not obedient to this Command, Amen I say unto you, and I swear unto you by my Seat, and Throne, and Cherubims, who keep my Holy Seat, because I will not command

The Arts used
to bring the Da-
minical day into
Scotland and En-
gland.

you any thing by another Epistle, but I will open the Heavens, and for Rain, I will rain upon you Stones, and Loggs of Wood, and hot Water by night, that none may be able to prevent, but that I may destroy all wicked men : This I say unto you, Ye shall die the Death,

So the Saints days are hooked in also. because of the Dominical Holy-day, and other Festivals of my Saints, which ye have not kept ; I will send unto you Beasts having the Heads of Lions, the

Hair of Women, the Tails of Camels ; and they shall be so hunger-starved, that they shall devour your Flesh ; and ye shall desire to flee to the Sepulchres of the Dead, and bide you, for fear of the Beasts ; and I will take away the Light of the Sun from your Eyes, and will send upon you Darkness, that, without seeing, ye may kill one another : And I will take away my Face from you, and will not shew you Mercy, for I will burn your Bodies and Hearts, and of all those who keep not the Dominical Holy-day. Hear my voice, lest ye perish in the Land, because of the Dominical Holy-day ; recede from Evil, and be penitent for your Evils, which if ye do not, ye shall perish, as Sodom and Gomorrah. Now know ye, that ye are safe by the Prayers of my most holy Mother Mary, and of my holy Angels, who daily pray for you. I gave you Corn and Wine abundantly, and then ye did not obey me, for Widows and Orphans daily cry unto you, to whom you do no mercy ; Pagans have mercy, but ye have not : The Trees which bear Fruit I will make to dry up for your sins, the Rivers and Fountains shall not yield Water. I gave you the Law in Mount Sinai, which ye have not kept ; by my self I gave the Law, which ye have not observed. For you I was born in the World, and my Festival ye have not known, (this, I think, refers to Christmas-day, whereof it seems they were then also ignorant) naughty men ! the Dominical day of my Resurrection (i. e. Easter-day) ye have not kept. (So they neither knew Christmas-day, nor kept Easter-day.) I swear to you by my right Hand, unless ye keep the Dominical Holy-days. day, and the Festivals of my Saints, I will send Pagans

to kill you : Yet ye take away the things of others, and of this ye have no consideration ; for this I will send upon you worse Beasts, which shall devour the Breasts of your Women. I will curse those who do any Evil upon the Dominical day ; I will curse those who do unjustly towards their Brethren ; I will curse those who evilly judge the Poor and Orphans, whom the Earth beareth, but ye forsake me, and follow the Prince of this World. Hear my voice, and ye shall have good Mercy ; but ye cease not from evil Works, nor

from

from the Works of the Devil, because ye commit Perjuries and Adulteries, therefore the Nations shall encompass you round, and shall devour you as Beasts.

Then the Lord *Eustachius* Abbot of *Flay* came to *York* (in *England*) and being honourably received by *Galfrid* Archbishop of *York*, and the Clergy, and the People of that City, he preached the Word of the Lord, and of the transgressing the Dominical day, and other Festivals (or Holy-days); he gave the People Repentance and Absolution, under such (or this) Condition, *That they hereafter should bestow due Reverence to the Dominical day, and other Festivals of the Saints,* (it seems, the People here in *England* had little Reverence for *Sunday* before this, or for *Holy-days*) *not doing in them any servile Labour; nor should exercise or keep Market of things vendible, on the Dominical days;* but should devoutly employ themselves in Good Works and Prayers.

These things he constituted to be observed from the ninth hour (*i. e.* our Three of the Clock in the Afternoon) of the Seventh-day Sabbath, until the rising of the Sun on *Monday*; and the People, devoted to God upon his preaching, vowed to God, that hereafter they would neither buy nor sell any thing upon the Dominical days, unless (perhaps) Food and Drink to such as passed by: They vowed also, That of all things which they sold, of the value of Five Shillings, (*de singulis quinq; solidatis rerum*) they would give a Farthing, (or a fourth part) to buy a Lamp (or Candle) for the Church, and for the burial of the Poor: And for the collecting of this, the aforesaid Abbot ordained to be made an hollow piece of Wood, in all Parish Churches, under the Custody of two or three faithful men, where the People should cast in the fore-mentioned Brass. The aforesaid Abbot also ordained, that an (*eleemosynarie, or*) Alms-dish (or Platter) should be daily had to the Table of the Rich, in which they should send part of their Meats to the use of those who were Indigent, who had not prepared for themselves. (Which, in part, was a very charitable Appointment.)

And the same Abbot prohibited; That none should buy or sell any thing, or litigate in Churches, or in the Church-Porch, (or Church-yard).

Then the Enemy of Mankind envying these and other Admonitions of this Holy Man, put into the Heart of the King and Princes of Darknes, (so, it seems, the King and Nobility of *England* did not keep *Sunday* at that time) that they commanded, That all who should keep (or observe) the aforesaid Traditions, and chiefly, all who had cast down the Market for things vendible upon the Dominical days, should be brought to the King's Court, (or to the King's Examination) to make satisfaction (or purge themselves) about observing the Dominical day.

But our Lord Jesus Christ, whom we ought to obey rather than men, who illustrated, (or made famous) and as exceedingly renowned, dedicated unto himself this day (which we call Dominical, or Lord's day) by his Birth, and by his Resurrection, by his Coming, and by the sending the Holy Spirit upon his Disciples, he raised up Miracles of his Virtue, and thus manifested it upon some Transgressors of the Dominical day.

Upon a certain Sabbath, *after the ninth [hour]* a certain Carpenter in *Beverlac*, making a Wooden Pin against the wholsome Admonitions of his Wife, being struck with a Palsie, fell to the Ground. And a certain Woman knitting after the ninth hour of the Sabbath, (*i. e.* after Three of the Clock upon *Saturday*) whilst she was very anxious to knit out part of her Work, falling to the Earth, struck with a Palsie, she became clumb. And at *Nasfortun*, a Village of Master *Roger Arundel*, a certain man made for himself Bread, baked under the Ashes, upon the Sabbath day, after the ninth [hour], and eat of it, and reserved to himself part until the Morning, which when he brake, upon the Dominical day, Blood came out of it. And he that saw it hath given Testimony, and his Testimony is true.

And at *Wakefield*, upon a certain Sabbath, when a Miller, after the ninth [hour] endeavoured to grind his Corn, suddenly, in the place of Meal, there issued out so great a stream of Blood, that the Vessel put under was almost filled with Blood, and the Mill-wheel stood immoveable against the vehement impulse of the Water; and those who saw marvelled, saying, *For give, Lord, forgive thy People.* And in *Lincolnsire*, (whether he mean *Lincolshire*, or what place else, I cannot tell) a certain Woman had prepared Dough, or *Paine*, or Pudding pye, which carrying to the Oven, after the ninth [hour] of the Sabbath, she put it into a very hot Oven, and ~~wax~~ she had drawn it out,

she

she found it not baked, and she put it again into the Oven made very hot, and on the morning, and on Monday, when she thought to have found the Bread baked, she found the Dough (or Pudding-pye) unbaked. Also in the same Province, when a certain Woman had prepared her Dough, willing to carry it to the Oven, her Husband said to her, *It is the Sabbath, and the ninth hour is now past, let it alone until Monday;* and the Woman obeying her Husband, did as he commanded, and wrapt the Dough in Linnen, and in the morning, when she went to look to her Dough, lest it should exceed the Vessel, because of the Leaven put into it, she found, by the Divine Will, Bread made thereof, and well baked without material Fire. This is a Change of the Right Hand of the Most High; and although the Almighty Lord, by these and other Miracles of his Power, did invite the People to the observation of the Dominical day; yet the People, fearing more Kingly and Humane Power than Divine, and fearing those more, who kill the Body and can do no more, than Him who after he hath killed the Body can send the Soul to Hell, and fearing more to lose Earthly things than Heavenly, and Transitories than Eternals, (*Oh sad!*) as a Dog to the Vomit, returned to keep Markets of things saleable upon the Dominical days, *Hæc illæ.*

This refers to *England*; so *Scotland* did not receive the Change till 1203; and the King and Princes of *England* would not then agree to change the Sabbath, or keep *Sunday* by this Authority.

This was (I think) in the time of King *John*, against whom the Popish Clergy had a great Pique, as not favouring their Prelacy and Monks, by one of whom he was poisoned.

So we have here an Authority (and for Matter of Fact, undeniable, for ought I know or can find) of a Council held in *Scotland*, for initiating (that is) for the first bringing in there the observation of the Dominical day, (i.e. the first day of the week, or *Sunday*) and the King, Princes, and People of *England* were then against observing *Sunday*.

That Kingdom of *Scotland* was Christian very early, and generally received the Christian Religion about *Ann. Dom. 435*, (as before) and has this Honour, that they were one of the last, in this part of the World, which admitted the First day, and that was not till One thousand Two hundred years after Christ: And to *Binius Boethius*, *Hoveden*, and *Matthew Paris*, and

and to the Records of that Kingdom of *Scotland*, (where so great a Transaction cannot probably be lost) further Enquirers are referred.

Which Matter of Fact strikes off One thousand Two hundred years out of the Kingdoms of *England* and *Scotland*, from the Sixteen hundred years universal Concurrence, so confidently affirmed as before.

And take out 1201 out of 1690, and there remains 489, Which is a Prescription much too modern and weak to alter and lay aside a lesser matter than the ancient establish'd Law of God; I may safely leave any Reader to make his own Inferences in so plain a case, only there being (here and afterward) mention made of Judgments inflicted on such as violated the Dominical day ; this I may say of that, though I doubt many supposed Judgments are mistaken, wrested, and misconstrued ; and the Instances before given may be better applied to Breakers of the Seventh day Sabbath, than of *Sunday*, they being Instances of Facts done about the ninth hour upon the Sabbath day.

Yet I know not why, without any damage to the Question, it may not be admitted, that whilst persons are perswaded (tho' mistaken) any thing is to be religiously observed, and yet violate it, the Lord might then, and may still, in like cases, punish that Violation by Judgments ; as we find in the Histories he frequently punished Heathens, when they profaned their *Heathenish Worship and Temples*.

Particularly *Xerxes's Army*, who were sent to pillage and destroy the Temple and Oracle of *Apollo at Delphos*, for which themselves had some veneration, were said to be destroyed by Thunder and Lightning. And *Herod's Messengers* digging (that so they might rifle the Temple) for hidden Gold, a Fire is said to break out of *David's and Solomon's Coffins*, and to have consumed them to Ashes. And *Marcus Crassus* a Roman Consul and General, taking Two thousand Talents of Gold out of the Temple at *Jerusalem*, which *Pompey* left there, his whole Army was routed a little after, *Crassus* was taken, and some of that melted Gold poured into his Mouth, which was thought a Judgment for that Sacrilege.

And *Cæpio* a Consul of *Rome*, after he with his Army had destroyed the Church of *Toulouse* in *France*, and had taken thence a great Mts of Gold, the History says every man in his Army came to a miserable End ; whence when any man was remarkably

kably followed by the Hand of God, they used this Proverb, saying of him, [*Aurum habet Tolosanum,*] *He bath some of the Gold of Tholouse.* And whatever grots Mistakes some men have been and are still under in their own devised *mediums* of Worship, whereof some have been (as that of *Apollo*, at *Delphos*) was plainly) Diabolical, (and others very diverse from what God has instituted in his Word) yet how far the Lord may make men Examples, or suffer them to be so made, for sinning against their own Consciences, though they be Misinformed Consciences, I cannot tell. And I think it may be true also, that some Judgments have been executed upon Violaters of the Sabbath, whereof the Stick-gatherer of old is one famous Example, and whereof I could assign some very Signal, within these few years past, if that were a good way of reasoning : And what more there may yet be I know not, Christ can vindicate his Commands, and recover his own, when, and by what methods shall please him, and to him I wholly leave it : But, this I am fully satisfied in, that he that walks according to his Commands has no manner of cause to fear his Displeasure for obedience to his Will.

And this I assign as Answer to the many Reflections about Judgments supposed to be inflicted in this Case, which Judgments of God I acknowledge to be a great Deep, and hard to be fathom'd by the Wisest, and are sometimes easie to be wrested both ways by willing Minds, but are then best understood, when considered as directly punishing Sins against the plain Commands and Word of God.

Now, although this Precedent of *Eustachius* be somewhat long, yet being Seconded by a Council, and that transmitted, and published to all the World, in one of the Volumes of the General and Provincial Councils, (out of which I have translated it) and this passing at the initiating or first bringing in of the Celebration of the First day of the week, or *Sunday*, into the Kingdom of *Scotland*, which is famous for having the Gospel early preached there, (and in this as famous, *viz.* for not receiving this Innovation so soon as some other parts of the World); and *England* being then much of the same mind, (as before has been said) and this being one Precedent, which may serve to abate what is printed about the First day, as if all the World, since Christ and the Apostles time, had observed it, and as if

the Sabbath ever since had been universally laid aside ; I have therefore inserted it, and from hence at present shall only observe,

That the First day (which some call the Dominical or Lord's day) was not observed by the Christian Kingdom of Scotland, (nor, I think, by England) Twelve hundred years after Christ.

Of the Dominical day the *Magdeburgenses* say, It was ordained in a Council in Scotland, about the observation of the Dominical day, newly and lately brought into that Kingdom, (as is before noted out of *Binius*) That it should be holy from the Twelfth hour of Saturday Even, till Monday.

And, fol. 788, a Synod in Scotland, under Pope *Innocent III.* An. Dom. 1203, for inaugurating the King, and the Feast of the Sabbath, which, I think, might be about a year or two after the Abbot of Flay's being there, William King of Scotland called a Council of the Chief of his Kingdom, and commanded them to do Homage to his Son *Alexander*.

There came also a Legate from the Pope with a Sword and a purple Hat, Indulgences and Priviledges to the young King ; also there it is decreed, That Saturday, from the Twelfth hour at Noon, should be holy ; That the People should do nothing profane, but apply themselves to things sacred, and this they should do even until Monday. *Bonetus, lib. 13, de Scotia, fol. 788,* which place in an hasty seeking I could not find.

By inaugurating the Sabbath was the more solemn settling of that matter, which was, as I guess, about a year or two before first initiated, or brought in, by the Abbot of Flay. As *Binius.*

Or, whether this inaugurating were not by the King and Parliament of Scotland, because it is said to be by the King and the Council, of the Chief of his Kingdom, I cannot say, but this last seems to me most probable.

But that makes no difference in the case there, and this well agrees with that of the Abbot of Flay, as I think about a year or two before. And how far this Precedent, after the fine Device of the Epistle from Heaven, and after this Abbot of Flay's coming to York, may reach to this Kingdom of England, you may see there.

I shall quote *Binium* once more, the same Book, fol. 144^s, where he says, " At a Council at London, celebrated by Hubert " Archbishop of Canterbury, in the time of Pope *Innocens III*, " Ann. Christi 1200, they decree, That every Dominical day the " *Hoschia* should be renewed. (The *Hoschia* is the Host in the Popish Mass (*i. e.* a round Wafer Cake) which after the Priest's Consecration, they suppose to be the Body of Christ.)

The Church of *England* then, and some time before, and long after, till *Edward the Sixth's* time, were devoted to the Church of *Rome*, howsoever the Kings and Civil Government were disposed, whereof we find a little in the President before cited of *Eustachius*; and we have no Statute made for *Sunday* till that in *Edward the Sixth*, which was but about 150 years since, (whereof more hereafter.)

And *Binium*, fol. 877, 878, In the time of Pope *Marcellus II*, there were some who kept the Sabbath day, *Sabbatarii*, (which, I think, was in *Rome*) who it seems held, that the Dominical day was not to be observed (*Dominicam diem non colendam*) and this was *An. 1555*, in the sixteenth Century; but they (if it be true what is written of them) by Popish Writers, were otherwise Heretical, as in their sense all Dissenters from them are.

And if they were Hereticks, yet this will disprove part of the Assertion before mentioned, but frequently the most Orthodox were by them called Hereticks, as they are by them and others to this day.

In *Lucius's Thirteenth Century*, f. 264, B, and fol. 357, C, D, of introducing the Dominical day into *Scotland*, we have before in the Story of the Abbot of *Flay*, and the King's Council of *Scotland*, *An. Dom. 1203*.

Fol. 385, 387, a Synod was held at *Oxford*, *An. 1223*, by Stephen Archbishop of *Canterbury*, where they determine, That all Dominical days be kept with all veneration, and a Fast upon the Sabbath, &c.

So that how far some part of *England* then followed the Example of *Scotland*, is worth further enquiry, which is about Twenty one years after that of the Abbot of *Flay*.

And this is the sum of what I have collected out of those Books: As for the Books quoted (by *Binium*, by the *Magdeburgenses*, and by *Lucius*) I had very few of them, where those Passages probably would be found more at large, which such as are

furnished with, or have the use of a better Study, may collect if they please, and give a more exact account thereof. But these Writers, as to Matters of Fact written by them, I take to be of Credit, although one of them, viz. *Binius*, were a profest *Romanist*, and Canon of the Virgin *Mary* at *Collen*, and writ *permisso superiorum*: But the *Magdeburgenses* and *Lucius* were Protestants, and are generally allowed, for ought I know, as persons of Fidelity, in their Collections. So that as to the Matters of Fact which I have brokenly gathered from them, some for, and some against my Opinion, I think there remains little doubt; Inferences from what I have collected I leave to the impartial Reader.

Binius's 13th Century. King *John*, about *Ann. Dom. 1208*, and the Tenth year of his Reign, (upon occasion of a Popish imposing upon his Prerogative in a Case of *Conge-de-lieu*) was excommunicated by the Pope, and his Kingdom interdicted, which bred so great Troubles at home and abroad, as at last forc'd him to lay down his Crown at the Feet of *Pandulphus* the Pope's Agent. After he was humbled by that Excommunication and Interdiction, this King, *An. 15.* of his Reign, by Writ removes the Market of the City of *Exon*, from the Dominical or first day of the week, on which it was formerly held, to *Monday*. *Prinn's History of the Pope's Usurpations*, part 3, fol. 17. So that *Exon* kept Markets on *Sunday* above 1200 years after Christ. And the Market of *Launceston* was from the first to the fifth day of the week. And in the 2d and 3d of *Henry III*, the next King succeeding King *John*, K. *Henry III*, removes another Market in *Devon*, and Ten more in other Counties, from the First day to other days of the week: Which alteration of Markets (which we find before in the Case of the Abbot of *Flay*) King *John* would not then admit. And 6 *Hen. III*, *Prinn's Jurisdiction of Courts*, fol. 153, there is the King's Writ (*Ballinus de Hastings*) to answer before the Justices, for removing Markets from one day to another, without the King's Licence, unless it be from the Dominical day: It seems some then held Markets on that day, but might remove them to another day without the King's Licence. And those who desire and need such Presidents, may probably there find many more like these, these coming to hand upon the perusal of a few Leaves of that voluminous Book.

In our Records, we find by the Writs to summon Parliaments, that they were of old appointed to meet upon *Sundays*. *Elyng's Method of holding Parliaments*, fol. 91, 92, in the time of *Edw. I.*, *Edw. II.*, and *Edw. III.*, which *Edw. I.* succeeded *Henry III.*, who succeeded King *John*.

But *5 Rich. II.* (who was deposed by his Popish rebellious Subjects and Clergy) and who succeeded *Edward III.*) the Parliament appointed to meet upon *Sunday*, met that day, and adjourned till *Monday*. *Prinn's Jurisdict. of Courts*, fol. 4. From which time of *5 Rich. II.* *Prinn* says, no Parliaments have been summoned to meet on the Dominical days: And *Prinn* thinks [*Modus tenendi Parliamentum*] was compiled after *5 Rich. II.* for many ancient Parliaments of *Edw. I.*, *Edw. II.*, and *Edw. III.*, were summoned to meet on *Sunday*, on which day (the *Modus, &c.* says) Parliaments ought not to be held, but upon all other days (that excepted.) So that it seems in *Edward the Third's* time, *Sunday*, was not much (if at all) observed by that King and the Civil Government of *England*. See his *Jurisd.* fol. 42, and his *Register*, fol. 10, 11, 15.

England, (which one lately, in his Defence of the First day, calls a barbarous and remote Corner of the World) had the Gospel here preached in the First Century, (as Historians say), and it was afterward generally entertained for some hundreds of years, before they received the Change of the Passover to the Dominical day, and (by the best Collection I can make with my few Books) about 1200 years (or more) before they received the observation of *Sunday*, and yet had a weekly day of Rest, which all the Records of old, yet extant, and down along to this day, did then, and do still, call the Sabbath day: And having once received the Gospel, they did not so soon receive Alterations in Religion for the worse, as other places nearer to *Rome*; as appears by the Case of the Passover, the change of which from the 14th day of the first Moon, to the first day of the week, was not here admitted (as I take it) till the Sixth or Seventh Century (and then also but in part) as appears in the Passage of Bishop *Coleman*, which Alteration *Scotland* then refused. And for the First day, it seems to be introduced by the Popes and their Agents, by degrees, but not generally to obtain in *England* (nor at all in *Scotland*) till the beginning of the 13th Century, and without any Law (that I can recollect) made by the King and Parliament, till *Edward the Sixth's* time,

time, 5 & 6 Edw. VI, cap. 3, which Act was made about 150 years since, where *Sunday*, and many Holy-days, the Feast of *All-saints* and of *Holy Innocents*, are established Festivals, and jumbled all together, (it seems then esteemed much alike.) Which Act provides, that it shall be lawful for Husband-men, Labourers, Fishermen, and all others, in Harvest, or any time of the year, when Necessity shall require, to labour, ride, fish, or work any kind of Work at their free will and pleasure, upon any of the said days. So that the Civil Government of *England* did never (that I find) give Countenance to *Sunday* by any Act, till about 150 years since, and then allowed a Liberty so large, as shews what Esteem they had of that, as well as other Holy days: Tho', I remember, in one of the English Chronicles, I met with an Act of the Common-Council of *London*, in favour of the First day (as I take it) about their Markets, which was some time before this, but when I do not remember.

That the Seventh day of the week has held the name of the Sabbath from the beginning of the World to this day, I take to be evident; though 'tis also true, that some late Writers (within Eighty years, or thereabout) have endeavoured to apply the name of the Sabbath to the First day, which (as is acknowledged by others) is no where given to it in the Scriptures.

The ancient Liturgies do prove this, and the Mass-book now in use still retains the Name of the Sabbath for the Seventh day.

Our own Records in *England* do also prove this; those of the House of Lords, the highest Court of *England*, Elsing. fol. 94,95, and their Journals to this day, whereof I have seen many; and every one that will, may see, that all things enter'd in the Journals of that House, as done upon the Seventh day, are enter'd as done *Die Sabbati*, upon the Sabbath day, (i. e. upon the Seventh-day Sabbath.) And the like Orders for the House of Commons are weekly printed (*Sabbati*) for the Seventh day.

The Rules and Records of the *Kings Bench*, *Common Pleas*, and the Latin Records in the King's *Court of Exchequer*, and in *Chancery*, and those also in the *Chequer-Chamber*, do call the Seventh day the Sabbath (whereof I have now some in my Hand.).

This all Lawyers and Attorneys know, and all others, (who will ask the Question) may know; and there is no other Latin Word in the Courts of *Westminster*, nor any Latin Process from any of them for the Seventh day, but (*die Sabbati*) the Sabbath day,

day, and (*Sabbati*) upon the Sabbath ; but when the Courts began to sit upon the Sabbath, I do not remember to have found, but guels it might be after *Edward the Third*, who died about Three hundred and fourteen years since.

So that this Question is not yet so fully settled, but that some did long observe the Seventh day Sabbath, and that day has the name of the Sabbath to this day ; and I remember nothing by the Parliament of *England*, in favour of the First day, till the time of *Edward the Sixth*, about One hundred and forty years since, (whereof before.) All which put together, seems a very strong Tradition for the Seventh-day Sabbath.

The *Grecians* and their Churches solemnize Saturday Festivals, *Brerewood's Enquiries*, f. 128, and eat therein Flesh, forbidding, as unlawful, to fast any Saturday in the year, except *Easter Eve*, *Villam en voyage*, l. 2. c. 2. & alii.

The *Grecians* are under the Patriarch of *Constantinople*, under whose Jurisdiction, in *Asia*, are the Christians of *Natolia*, (excepting *Armenia the Less*, and *Celicia*) of *Circassia*, of *Mengrelia*, and of *Russia*. In *Europe* are the Christians of *Greece*, *Macedon*, *Spirus*, *Tbrace*, *Bulgaria*, *Rascia*, *Servia*, *Bosnia*, *Walachia*, *Moldavia*, *Podolia*, and *Moscovia*, and all the Islands of the *Aegean Seas*, and others about *Greece*, as far as *Corfu*, besides a good part of the large Dominion of *Polonia*, and those parts of *Dalmatia*, and of *Croatia*, that are subject to the Turkish Dominion.

And the *Melchites* or *Syrians* celebrate Divine Service as solemnly on the Sabbath as on the Dominical day. *Brerewood's Enq.* f. 131, 132. And these *Affyrians* are esteemed for their number the greatest Sect of Christians in the East.

So that a vast number of Christians in the World have not yet fully received this Alteration.

The *Georgians*, who are also very numerous, together with the *Mengrelians* and *Circassians*, are Christians of the Greek Communion, and their Religion the same in Substance and Ceremonies with that of the *Grecians*.

The *Muscovites* and *Russians* also repute it unlawful to fast on Saturdays, and have not any material Difference in Religion from the *Grecians*.

(The *Maronites* in the Mountain *Libanus*, in *Aleppo*, *Damascus*, *Tripoli* of *Syria*, and in *Cyprus*, fast not on the Dominical day, nor on the Sabbath, *Tb. a Jes. l. 7. par. 2, c. 6.*)

The *Habissines* or *Midland Ethiopians* reverence the Sabbath (*Saturday*) keeping it solemnly, equally with the *Dominical day*. *Brerewood's Enquiries*, 128, 131, 132, 155, &c. *Purchase* writes of the *Habissines*, as subject to *Peter and Paul*, and especially to *Christ*, as observing the *Saturday Sabbath*. *Purch. Pilgrims*, part 2, fol. 1176, 1177. So that there are a multitude of Christians in the World, besides those in *England*, who still keep the *Seventh-day Sabbath*.

Sandis Travels, fol. 173, the Author travelling in the Eastern parts, speaks of the *Aethiopians*, a Christian Empire, still celebrating *Saturday* (as he calls it) as well as the *Sunday*; they have it seems divers Errors amongst them, and also many ancient Truths; and this is taken notice of in other Histories.

I shall easily acknowledge this Collection out of the Councils, Centuries, and Histories, to be very broken, being made but out of a few Books, and that at several times, and in several places, as that Condition (which the Lord saw best for me) would give me leave, and that they are hastily and weakly put together, my Time and Strength having been for divers years much taken up in Studies and Busines referring to my own Profession, and what with Weaknesses, Winters, Persecutions, and Age, I could do little. But it seems to me these Instances of the *Seventh day*, still observed in so many parts of the Christian World, not only for many hundred years, but even down along to this Century, though they are but as Scraps of History, may be sufficient to shew, that Tradition is for the *Seventh-day Sabbath*.

And if the Collections before cited be right, then there is no one line in that Author's Note on *Rev. 1. 10*, before cited, that is not mistaken.

And this may also suffice to satisfie the Consciencious, that this is not a new Doctrine, which so many Christians have held and still hold and practice to this day.

I should not have thought it meet to have written at all upon this Question, but that I see the more Able take it not in hand by this Essay therefore I have endeavoured to provoke som other, better furnished to clear this up (if need be) to greate satisfaction, which I have only a little looked into; and such may find (as I think) much more than I have, who also by many Removes under this late Persecution, have lost (as I think) divers Authorities which I had collected for my share, in whic

Persecution I have great cause to bleſs God, as giving me leisure to look into this and other matters.

I have also paſſed by ſome Expreſſions in the Hiſtories in fa-vour of the First day, which are written by the Favoures of the *Romish* Opinion, which are very common in the Writings of the Monks and other *Romish* Prelates.

And now I leave all with the Son of Man, the L O R D of the Sabbath.

But, what I have gathered out of a great deal of Rubbiſh, (and before mentioned) may be ſufficient (in my weak Opin-ion) to prove to the ſatisfaction of the unprejudic'd, that the Word of God fully, and a ſtrong Tradition, are for the Se-venth-day Sabbath, and againſt the First day.

And if the Seventh day be the true Christian Sabbath, and that day (and that day only) be commanded to be kept, as it plainly ſeems to me by the Scriptures, and (very far) by Tra-dition, (except that of *Rome* and its Followers) then do we weekly and wilfully break the Fourth Command, in a point wherein there ſeems no ſound Reaſon can be assigned; for, God expreſſly commands to keep the Seventh day, and we will keep not that which he commands, but one of thoſe upon which he has commanded us to labour.

What a learned Noble Gentleman means by his Inequality of days, in his *Cosmical Sufpicioſs*, I know not. (See *Isa.* 30. 19, 26. *Prov.* 3. 1, 2, 16. *Orek Jammim.*) Nor what of Truth there may be in the Story of *Fluvius Sabbaticus* in *Paleſtine*, which, ſome ſay, only flows; (another, that it only reſts) upon the Se-venth day, but divers take notice of it. *Baronius, An. Chr.* 33, fol. 28, ſect. 12. *Josephus 7. de bello 24.* *Plin. 31, Hift. 2. &c.* but on theſe I build not.

And here I think it may be of ſome uſe to beſtow a Sheet or two upon the caſe of *Eaſter*, to ſhew how that came in and is held up.

As to the time of keeping the Paſſover; the Lamb was to be taken up the tenth day of the firſt Moon or Month *Niſan*, which *Niſan* (they ſay) anſwered to part of our *March*, and part of *April*, and was to be killed the fourteenth day of that Month, *Exod.* 12. 1, —— 6.

The Month *Niſan* I take to be the firſt New Moon after the Vernal Equinox, which Vernal Equinox is our Eleventh or Twelfth day of *March*; and whether the Fourteenth day was

not to be reckoned from the day of the *Æquinoct* (which Fourteenth day was alwaies in the Month *Nisan*) I cannot tell. *Lucius, Cent. 2. 117, D.* But this I doubt, and rather take the first, *viz.* That the Month or Moon *Nisan* began after the Vernal *Æquinoct*, and that the Paschal Lamb was to be killed the Fourteenth day of that Moon: Or, what other Reckoning they had, I cannot certainly resolve.

To this Feast of the Passover (*i. e.* passing over the Houses of the *Israelites*, when God slew the First born of the *Egyptians*) our Lord's Parents went up to *Jerusalem* every year, *Luke 2. 41.*

This Passover, though it preserved the Memory of the great Deliverance the *Israelites* had out of *Egypt*, yet the Lamb then killed was eminently a Type of Christ.

This Passover was also observed by Christ, *Mat. 26. 1, 17, 18, 19. Mark 14. 12. Luke 22. 7. John 13. 1.* The day when Christ went with his Disciples to keep the Passover was probably the Evening before our *Friday*, and that Evening (*i. e.* the beginning of *Friday*) he and his Disciples probably began to keep it, and that night he was betray'd and taken, and on *Friday* was crucified; which Passover the *Jews* observed upon the next day after, being the Sabbath day.

The Ancients say, the *Jews* had a Custom when two Feasts, *viz.* the Passover and the Sabbath, came so near together, as to be next one another, that by *Rabbinal Tradition* they observed both upon one day, *viz.* upon the Sabbath day.

'Tis said thereupon, that the *Jews*, by that Rule, then kept the Passover upon the Seventh-day Sabbath (which began in the Evening) which they should have observed upon *Friday*, the Sixth day of the week. And that Christ kept it upon the Evening of the Sixth day, which was the right day, which was the Evening after our *Thursday*, *Mark 15. 42. Luke 23. 54. John 19. 14.*

See *Lucius, Cent. 1, lib. 1. fol. 259, E.* Whether the Apostles kept it after the Death of Christ I cannot yet resolve, although in *Acts 18. 21*, the Feast which the Apostle says he was to keep at *Jerusalem*, seems to be the Passover, though that be not named; and if it were, I think *Paul* took occasion to be there at that publick great Concourse of People, to preach Christ to that Multitude. And so in *1 Cor. 5. 8*, the Feast there spoken of might be the Passover, though it be not named.

But,

But, that the Apostles were under no obligation to keep that Feast of the Passover, after the Death of Christ, is to me past doubt, because the Passover and Lamb then slain were a Type of Christ, and prefigured him, who is our Paschal Lamb, who being himself slain and sacrificed for us, 1 Cor. 5. 7, at his Death the Passover, the Type and Figure wholly ceased, and was abolished by his Death, the true Antitype, and so the Apostles, and all others, were by his Death delivered from that, as well as other Ceremonies, which are all nailed to his Cross, and the keeping the Feast with Unleavened, the Apostle, v. 8, expounds of their sincerity of Life, who believed in Christ.

Lucius, Cent. 1. lib. 2. 36. H. However, there were some (particularly those at Rome) in conformity to the Jews Passover, though in crossness to the day the Jews kept the Passover on; or it may be out of a good Intention, in memory of the Resurrection; or for what other reason I cannot tell, who (it seems by the Histories) did, about the Second and Third Centuries, observe one yearly Festival in commemoration of the Resurrection, which Resurrection falling out to be the First day of the week, they would have others yearly observe upon the First day, which the Eastern Churches generally opposed, those there who kept it keeping it the fourteenth day of the first Month, the day Christ kept it upon, whatever day of the week it fell out to be: But what Law from Christ either they or any others had, or have, to make any such Observation now upon either of those days, or upon any other day, I am wholly to seek.

'Tis true, the Jews observed the Passover, as appears *Acts 12. 4,* where the Passover is rendered (*Easter.*) And that some yearly Feast was kept by divers Christians in lieu of the Passover, is very likely. *Lucius, 1 Cent. lib. 2. fol. 387. C, D,* where John and Philip the Evangelist, and other Apostles, are said to keep that yearly Feast the fourteenth day of the first Moon, and that some cast it (*rejecisse*) upon the Dominical day.

Cent. 2, fol. 7. C, D, where a Question being moved, Who first preached the Gospel in Britain? 'tis said, It does not sufficiently appear, but certainly this is not unlikely to Truth, That that Church (*i. e.* in Britain) was planted in the beginning By the Grecian or Oriental Teachers, and not by the Romans or Western Teachers, and that the Grecians transferred their Rites

and Ceremonies to them ; and he so thinks, first, because Petrus Cluniacensis Abbas writing to St: Bernard, affirms, The Scots, according to the manner of the Grecians, were used of old to celebrate the Passover their time, not the Roman time.

And then secondly, he quotes Cardinal Galfridus, who witnesseth, That the Britains wholly refused to receive Augustine the younger, the Legate of Pope Gregory the Great ; nor would they acknowledge any Primacy the Pope of Rome had over them : Which Galfridus lived about Seven hundred years after Christ. So that the Romish Observation of the Passover was not received in Britain for some hundred years after Christ ; and so there is that Tradition against Easter.

Lucius, Cent. 2, fol. 89, C, D, E, F, G, H, of the Passover, That some Observations stuck long in Christianity, fetch'd from the Old Testament, the celebrating the Passover in many places was accommodated to the Rites and Customs of the Jews, either because being born and educated in Judaism, they did not understand Christian Liberty, or because some great and excellent men in the Church thought, that a sudden abrogating all the Jewish Rites could not be without troubling the Weak ; of which opinion was Augustine, who celebrated this Saying, *That the Synagogue was to be buried with Honour* ; (but, it seems, he thought it must be buried.)

In the observation of the Passover, it is certain, many Pious and Praise-worthy men were tenacious of the Jewish Custom, for that Diversity remained from the Apostle's times even till Victor Bishop of Rome, and long after ; for it is not written what time, in the Eastern Churches, the Custom of celebrating the Passover in the Jewish manner, was wholly abrogated, unless that, after a sharp Dissention between Pope Victor and the Eastern Churches, it was decreed, That no man should ever revive that Controversie. The French then observed it the Eighth of the Kalends of April, according to the Jewish account.

But in the Roman Church they observed it upon the Dominical day, after the fourteenth day of the Moon ; and this Pope Pius first instituted. And some draw it from the Vision of the Hermits.

But when that Decree was not observed by all Churches, (Pope) Victor, not without great Dissention repeated it, and the Arian Churches not being willing to receive that Custom, he excommunicated them all together.

Here now this (says *Lucius*) is to be observed, that the Apostles and Apostolical men never constituted any Law, neither of the Pasch (or Passover) nor of any other Festivals whatsoever, (which do include Sunday) but left Liberty safe and entire to all; and cites *Socrates*, that neither the Saviour, nor the Apostles, commanded this to be observed, by any Law.

So it is here acknowledged, that there was no Law of Christ, or of his Apostles, for this yearly Observation, only *Rome* would have it so, and excommunicated those Churches (as above) which would not obey their Will.

And *Cent. 2, fol. 100, A*, Pope *Pius* is said to command the Feast of the Passover to be celebrated upon the Dominical day.

And *fol. 113, D*, it's said, That Pope *Pius* and *Victor*, in their Letters command, that the Passover ought to be observed by all Churches, in the same manner: They add a Reason, Because it does not become the Members (*i. e.* other Churches) to dissent from the Head, which is the *Roman See*. So the Headship was claimed by *Rome* very early, if that be true.

But of this Reason there is some doubt, whether it be not foisted in, and whether it were then assigned; for that Headship of *Rome*, seems not assumed in divers Centuries after.

More to the same purpose we have *fol. 117, 118*, about the different observation of the Passover, and that it is evident, the Apostles left the Churches at liberty.

Fol. 120, 121, we have Pope *Victor* blamed for his resoluteness to bring all Churches to his Observation, and for damning and nick naming them *Quarto decimani Hereticks*, who observed the Passover the Fourteenth day of the Moon.

And the Mischief of this is said to be the greater, for that hereby the Bishops of *Rome* were made more insolent, to constitute other Ceremonies, and obtrude them on other Churches. And this was an abuse of Excommunication, and an Example of excommunicating those, for not observing human Traditions, who otherwise were of sound and right Minds.

Lucius, fol. 121, quotes *Nicephorus*, saying, That some in Asia pertinaciously retained their own Manner: Which *Nicephorus, lib. 4, cap. 39*, I find, speaks also of the Differences that were about Fasting, as well as about the day of the Passover-Festival; for, some thought they ought to fast but one day, others

others two days, others more days, others measured the day by Forty hours. Night and Day.

So great Diversity and Uncertainty there is in all these devised Feasts and Fasts, which God has not appointed.

And fol. 123, 124, we have a little more to like purpose as before, which is what I find in the second Century.

Lucius, Cent. 3, Fol. 82, A, the *Manichees* are said to frequent no Passover nor Vigils.

Fol. 86, E, *Tertullian* says, that the Passover and Pentecost were solemn days for Baptizing.

Fol. 95, D, the Passover is said to be one of the Christian Festivals.

Fol. 134, B, he says, Without doubt the Controversie about holding the Passover with the *Jews*, was agitated in divers places.

And that the Passover was to be celebrated when the Sun and Moon had passed the *Aquinoctrial Cæsura*.

And fol. 156, F, and 157, A, B, C, we have a Learned Disputation of *Jerome*, about the Passover, when it was observed, where the *Romans* say, Before the Eleventh of the Calends of April.

Fol. 161, E, *Eusebius* says, It was not to be celebrated till after the Vernal *Aquinomox*.

Lucius, Cent. 4, Fol. 208, C, F, the *Anthropomorphites* (Heretics) kept the Passover with the *Jews*.

Fol. 224, B, D, the *Arrians*, of Indifferent things, (they say) The Passover is not to be observed, because Christ our Passover is sacrificed for us: Who, though they were erroneous in great Christian Principles, yet in this they were (I think) in the right.

Fol. 231, H, At *Constantinople*, in the first day of the Paschal Feast, the Bishop read the Book of the Gospel, which the Deacons repeated.

Fol. 233, In *Thessalia* they used to Baptize only on the Passover-days.

Fol. 247, F, they say, In this Age human Traditions were more and more heaped on, and the Christians were cumbered with long Fasts: And they say, a Fast for Six days of the Passover, which is now grown up to about Six weeks, is affirmed to be instituted by the Apostles.

But no body, I think, yet can tell us where that Institution is, no more than one for the First day.

Fol. 248, G, they say, When the whole East, in celebrating the Passover, imitated the Observation of the Jews; Constantine, by the Synod of Nice, (rejecting Jewish Observations) caused the Christians through the whole World to keep the Passover, the same day together which the Western Churches and Rome kept it, viz. after the Vernal Equinox.

And fol. 249, B, there is mention of Diversity about celebrating the Passover.

Fol. 253, In the African Churches, how the Passover is celebrated, as to Feasts and Fasts.

Fol. 333, G, 334, A, The Schism in the East about observing the Passover as the Jews did, continues.

Fol. 369, A, B, C, D, and this old Dissention about celebrating the Passover, still troubled the Churches, some upon one day, some upon another; so that we may plainly see what bad work these Inventions have made in the Church in former Ages, even in the Primitive times.

Fol. 391, G, H, 392, A, A Synod at Rome, where Pope Sylvester, the Bishop of the Holy and Apostolick See, Prelate of the City of Rome, saith about the Solemnity of the Passover, It was commanded to all Bishops and Presbyters, to keep the observation of the Passover from the Fourteenth of the Moon to the Twenty first.

Fol. 482, D, The Novatians, in a Synod, constituted, That the Feast of the Passover should be celebrated when the Jews celebrated it. And fol. 493, A. See fol. 608, C, D. 639, B.

Fol. 856, B, the Jews are said to celebrate the Passover twice in one year.

Fol. 363, B, the Passover was observed as one of the times for Baptizing.

As for the observation of Easter, neither our Saviour nor his Apostles have commanded us any where to observe it, which some in the lesser Asia celebrate the Fourteenth day of the Month; others in other parts of Asia vary in the Month, yet hold it on Saturday; and gather, that the celebration of the Feast of Easter came up more of Custom, than by any Law or Canon: Those who keep Easter the Fourteenth day, bring the Apostle John for their Author; but Rome, and the West parts, alledge Peter and Paul for themselves. And Socrates says he has

laid down sufficient to prove, that the Feast of Easter began more of Custom than by Command of Christ, or any Apostle. *Soc. 5th Book, Chap. 21, Fol. 353, 354.*

Lucius, Cent. 5, fol. 384, B, the Passover observed and celebrated as an yearly Solemnity of the Lord's Resurrection; where we have also the Paschal Vigils or Watchings by Night (which I think were at *Rome*.)

Cent. 6, fol. 170, C, all are said to observe the Passover, yet there fell out a Contention between the *Spaniards* and *French*, about the time of celebrating the Paschal day, for the *French* celebrated the Fourteenth of the Calends of *May*, the *Spaniard* the Twelfth of the Calends of *April* (a pretty great Variation); but *Sigebert* says, that Strife was taken away by Miracle; for, the *Spaniards*, in the time of the Passover, wanted Water to baptize, which the *French* had, and so it seems it was counted clear from that Accident, in that Age, that the *French* were in the right.

In the Seventh Century, *fol. 22, E,* there is said to be a great Contention between the *English* and *Scots*, about observing the Passover, whether it should be observed after the manner of *Rome*: So that these Observations did come from *Rome*, and have plainly served to divide the Christian World, but are not instituted in the Scriptures.

Fol. 72, B, That Baptizing amongst the *Britains* was mostly at the Paschal Solemnity.

Fol. 76, A, At what time, or upon what Days or Festivals they did distribute the Supper of the Lord, it does not sufficiently appear, unless what *Cænanus* mentions of the time of the Passover.

Fol. 82, A, B, About observing the Passover, the *Britains* varied from the *Roman* Churches; as *Beda, lib. 3, cap. 25*, a great Dis-sension between the *Scots* and *English* about this.

But in a Synod which *Theodorus* caused afterwards in *England*, it was ordained, That the Passover should every where be held upon the Dominical after the Fourteenth day of the Moon of the first Month, (*Ut Pascha ubiq; servaretur Dominicā post decimam quartam lunam primi mensis.*) *Beda, lib. 4, cap. 5.*

Fol. 104, D, Those who did not fast on the day of Christ's Passion were to be debarred from the Paschal Joy, (this was designed against those who would not fast on the Seventh-day Sabbath.)

Upon the day of our Lord's Birth, Clerks are comanded to tell the People what day of the Month the Passover was to be celebrated: And fol. 114, G, the like.

And fol. 123, B, G, Pope John, in his Epistle to the Scots, reprehends them for observing the Passover different from the Roman Church, Tonsures, and Unctions, and Latin Masses, and the Paschal Rite the Popes of *Rome* obtruded upon the Britains (or some of them) about the Year Six hundred Sixty six, or a little after: And there, and in fol. 124, we may see many other Romish Rites introducing.

Fol. 125, B, And there were some then who opposed and blamed the Domination of the Pope of *Rome*.

Fol. 132, The Britains did not observe the Dominical day of the Passover in its time, but from the Fourteenth to the Twentieth day of the Moon. But *Austin* the Pope's Legate endeavoured to perswade the Britains to celebrate the Passover in the Roman manner; but *Columbanus* and *Dagobertus* Bishops of the Scots and Picts, were so tenacious of their own Ceremonies, that they would not Eat nor Lodge with those pretended Reformers: And in the Isle of Man things came from Disputes to Arms, and those addicted to *Rome* slew (as they say) 1200 Monks (if they do not misreckon) who defended the Rights of their Ancestors.

Fol. 133, The English about that time, I think, began to observe the Passover in the Romish manner, but Bishop *Coleman*, with those with him, would not assent, but rather left his Bishoprick.

Fol. 151, G, There was some Difference in Spain, about this.

Fol. 190, D, E, F, G, H, and fol. 191, 192, A Synod is called in Britain, about the Controversie of the Passover, where the King and his Son differ about it. And there is a long Dispute between Bishop *Coleman* and Presbyter *Wilfrid*; and much of that Dispute is again repeated fol. 289, 290, where *Oswinus* the King turns to the Roman Observation of the Passover; and *Coleman*, and others, who would not receive that Alteration, nor the shaving of the Crown, returned to Scotland. So the Churches are all along beholden to *Rome* for this Controversie also.

Cent. 8, fol. 202, B, C, The Britains (i.e. I think, the Welsh) about the Year of Our Lord 731, did not yet cele-

With the *Roman*, with the *English*, *Pisces*, and *Saxons*, and other Neighbouring Peoples. They say, b the *Pisces* began to celebrate the Passover in the *Roman* manner. Ann. Dom. 716, *Beda*. *Sigebertus* has it Ann. 709, and many German Churches were drawn to the *Roman* Paschal Celebration.

And in *Spain* they differ'd in this from *Rome*.

Fol. 290; B, C, D; The *Britains* still opposed and rejected the *Roman* Passover.

Fol. 291, A, In the *East* some observed the Passover one day, and some another.

Cent. 9, fol. 15, E, Pope *Paschal* 3 fol. 185, B. & 281, B, E, made Pope without the Assent of the Emperor.

Fol. 281, you may read his Character, where they say he held the place of Antichrist seven years, to Ann. Dom. 824.

Cent. 10. We have little that I can find of this matter in the Tenth Century.

Cent. 11. Nor in the Eleventh Century; only fol. 215, E, one *Humbert* contended strongly, That Christ eat the Passover the Fourteenth day of the Moon, and not the Thirteenth.

Cent. 12. Fol. 660, We Have Pope *Paschal* the Second
Fol. 677, Pope *Paschal* the Third Antipope.

Cent. 13. Nor is there any thing considerable that I find of this Question in the Thirteenth Century.

He who will take the pains, may find much more of this about *Easter* in *Binus*, and in *Magdeburgensis*, and in *Eusebius*, which I had also collected, but upon further thoughts I think this sufficient.

The Difference that still remains about the time of observing *Easter*, between *Rome* and those who (with *Rome*) observe the new style, and those Nations who observe the old style, shews, that in this also one of them is an Error; and, I think, they are both out (as before.)

Rome made the Alterations. Upon the whole of this matter, it seems to me, the first Endeavour of *Rome* was, to introduce (without any Command from God) the yearly observation of the Passover, upon the First day of the week, in the Spring, which was about the Second and Third Centuries, and then the weekly observing the First day instead of the Seventh all the year long, and by degrees they introduced other yearly and weekly Feasts and Fasts; the weekly

weekly Fasts are Wednesdays, Fridays, and Saturdays, (which Saturday is their Lady Mary's day) the yearly Fasts are Lent, and the Eves of Saints days.

Their weekly Feast is the First day; their yearly Festivals are, the Passover, Pentecost, Christmas, and a multitude of Saints days: So a great part of the year is now all in Feasts and Fasts, and the rest of the Fourth Command (Six days shalt thou labour, and do all that thou hast to do) is in effect much lain aside also, as well as the Seventh day, for Rest; such Confusion has Rome brought into the World, for which I see no other total Cure, but by laying all Additions aside, and returning singly to the Law and Word of God.

And as I say to that about the First day, the same I say to this of the Passover, that neither one nor the other is commanded in the Word; 'tis, I think, evident they both come from Rome.

I know a little, that whosoever varies from Peace and Truth, other mens common Sentiments in matters of Religion, in any one point, he presently falls under Prejudice: And because there have been many Errors and Heresies, therefore the plainest Truths, however confirmed by Christ and his Word, become suspected, plain Christians, for fear of displeasing others, are frightened from looking into the Scriptures, and searching there, whether things are so or no, and so for Peace sake, go on in ways of Sin, because it is the common Road and Track of others, whom they esteem, and whose Kindness they endanger, if they be not made Masters of their Faith and Practice; which Peace is a great thing, and carefully to be maintained, but still so far as is consistent with Truth and Holiness, and no further; for, otherwise the Reformed Churches had never put forth, nor obtained that great degree of Reformation which we have, if they must (for Peace sake) have sate down contented without those Alterations, wherein they now generally differ from the Church of Rome; and we must contentedly have sate down under all Administrations, as they are used in that Church, without looking further, if Peace had been a Rule abstracted from Truth and Holiness; but, in regard the Lord has made it the Duty of every Man and Woman to obey G O D rather than Man, Acts 4. 19, and whatever others (whether they be more or less) say or do to the contrary,

contrary, that we must follow them so far (and so far only) as they are followers of Christ, and no further, *1 Cor. 11. 1. Eph. 5. 1. 1 Pet. 3. 13.* And seeing that all our Thoughts, Words, and Actions should now be governed, and shall at last be judged by Christ, as our Judge, and by his Law and Word, as the Rule, it behoves us not to reject any Light which he graciously offers, to set us right, in any part of his Will.

And as God of old reserved the more open giving, restoring and divulging of his Law upon Mount Sinai, (and therein this Fourth Command) to the time of his delivering his People *Israel* out of literal *Egypt*, whether he have not also reserved the calling the *Western* Churches, and those of the *Eastern* Churches of Christ, which have in any sort succumbed in the like, or any other Corrupt Alterations, to the time of delivering his People out of spiritual *Egypt*, or thereabout, I cannot tell; but that he will some time or other restore the Knowledge and Practice of his Will in this, I do the more expect, because of his Promises by his Holy Spirit, to teach us all things, *John 14. 26.* And for that reason, as I ought not to prescribe, so I am indeed no Judge which time is fittest, but do plead his Cause, in my day, as I think, my Duty is, and hold my self, and all others, bound to the observance of his Commands, although I acknowledge great Imperfections in our Obedience to every one of the Commands, which nothing can expiate, but the perfect Righteousness of Christ.

I remember, some had a desire to keep up Circumcision, not fully understanding that God had abolish'd that Ceremony, while *Paul* was clear in the Doctrine of laying it aside; and it often comes to pass, that God puts a Thought into our Mind, that like a Sun-beam makes a Truth visible in a moment, which before we could not discern.

The Holy Spirit divides to every man severally, *1 Cor. 12. 11*, as he will, and distributes the Treasures of Evangelical Knowledge, sometimes upon the meanest of Earthen Vessels, and maketh use of one man in one, and of another in another Case, that none may Glory, and all may see their Need of Him, and of one another, and may all be willing to receive all his Will. As Christ is Lord of his Grace, so he is Lord of his time, when to dispence it, and of persons, to use whom he will about it, *Acts 17. 26.*

Quest.

Ques^{t.} 12. If the Seventh-day Sabbath were prophaned by the Church, before the Coming of Christ, and reformed? And, whether it be prophesied by any of the Prophets, who should change the Sabbath in the Times of the Gospel?

Q. 1. If the Sabbath day were prophaned before Christ's Coming, and reformed?

Ans. The Restauration of the Jewish State, after a long discontinuance of it, was brought about, and their Temple rebuilt by Nebemiah, Governour under the King of Persia, *Nebem. chap. 1*, to the 7th Chapter; and when he had drawn Israels Princes, Priests, and People into an Oath to observe God's Commands, and not to buy Wares on the Sabbath day, *Neb. 9. 38. & 10. 28, 29, 31*, he saw some who trod Wine-presses, laded Asses, brought in Sheaves, Wine, Grapes, Figgs, and Burthens into the City on the Sabbath day; and the men of Tyre brought all manner of Ware, and sold on the Sabbath to Judah in Jerusalem, (so here was a notorious general Violation of that Law) whereupon he contends with the Nobles of Judah, *What Evil is this that ye do, and prophan the Sabbath day?* Did not your Fathers thus (it seems keeping Markets upon the Sabbath day was before his time) and did not our God bring all this Evil upon us, and upon this City? Yet ye bring more Wrath upon Israel, by prophaning the Sabbath. And then he commanded to shut the Gates (as it began to be dark) till after the Sabbath, and set his own Servants at the Gates, that no Burthens might be brought in on the Sabbath, *Neb. 13. 15, to 22.*

Q. 2. If it be prophesied by any of the Prophets that the Sabbath should be changed in times of the Gospel, and by whom?

Ans. That other which should rise, and be diverse from the first, *Dan. 7. 24*, I find, many Expositors think agrees best with Antichrist; And who should wear out the Saints of the Most High, and think to change Times and Laws, and that they should be given into his Hand, until a time and times, and the dividing of times, *Dan. 7. 25.*

See the Dutch
Annotat. on Dan.
7. 24.

Divers

Divers learned men understand his *wearing out the Saints*: to prophesie his Prosperity for a Season; and his *changing of Times and Laws*, to be of changing the Sabbath, which would be given into his Hand; and *a time and times, and half a time*, to be the Three years and an half elsewhere spoken of, Rev. 12. 14. & 11. 11, with Dan. 7. 24, 25. Compare also Isa. 24. 1, 5. Hos. 2. 11. But when those Three years and an half will end I know not.

And it seems to be somewhat observable, That *Ludovicus* (the Name of a great Prince now in the World) has in the numerical Letters of it the exact number of 666, Rev. 13. 18, which Note, as I am now of late credibly informed, (since the writing of these Sheets) has been taken notice of 3 or 4 years since, by a learned Doctor and Prelate of the Church of *England*, and it may be since by some others. And if this be the Meaning of the Holy Spirit in that Place and Context, it has many Consequences, which much concern the Churches of Christ at home and abroad; to consider.

But that, in truth, this Change of the Seventh day was introduced by the Bishop of *Rome*, let any man who peruses those few Collections before, about that matter, judge.

And if the observation of the First day, nowhere commanded in the Word by the Lord, that I could ever find, or read, or hear of, be an Error, as I conceive it is, *Iehovah the Messiah*, who is Head of the Church, who loves it, and gave himself for it, can by his Word and Holy Spirit cleanse it from this and all other Mistakes, which yet remain, and will present it a glorious Church, *without spot or wrinkle, that it may be holy, and without blemish*, Eph. 5. 23, 25, 26, 27.

Charnock's Attributes, f. 755, 756, 757, 758, 782, 783, 414. That no man ought to alter God's Laws; and that Disputes against them are intolerable; and that it is a controuling of the Divine Wisdom to make any Alteration in his Precepts. *Charn. Attrib.* f. 400, 402, 403, 404. *The wise in Heart will receive the Commands*, Prov. 10. 8.

I have heard Mr. Charnock's Practice was to preach upon the First day, but what his Judgment was in the main point I do not remember to have read in those Writings of his, which are in my Hand, Mr. Pool, of whom mention is made before, I think, might be in Opinion and Practice, for ought I know

I know; for the First day; and of the same Opinion have been and are many other worthy men; as has been acknowledged.

Yet still Sin is the Transgression of the Law, 1 John 3. 4. And this is the love of God, that we keep his Commandments, which are not grievous, 1 John 5. 3, nor have any thing in them which Men should be unwilling to keep. The Wisdom of God appears in his Laws, Charn. Att. f. 412. Submit to his Wisdom in this Case, f. 413.

"The Moral Law cannot be abolished or altered in the whole, or any part of it, without Reflection upon the Wisdom and Righteousness of Christ the Law-giver. Charn. Att. f. 549.

Man's Glory in the World lies in his Conformity to Christ; and our Conformity to him lies in our keeping his Commands; *His Law is holy, Rom. 7. 11. Pure, Psal. 19. 8.* Holy and pure, as it is a Ray of the pure nature of Christ the Law-giver, f. 559. though they be never so many and great who are of another Opinion.

The Law to alter the Seventh day to the First, you may see before in the Collections out of the Centuries, was by the Bishops of Rome, who though they pretended to dispense with the Laws of the Church, could not alter or dispense with the Laws of God, because no Law can be dispensed with, or altered, in any point, by any Authority, but that which is equal to that which enacted it. Now no Pope, or other man on Earth, can pretend to an Authority equal to the Authority of God; so as if there be no Divine Precept for any other than the Seventh day, then it is certain, that no Decrees of Popes or Councils, or any Tradition, can be of any force to alter that Law God hath declared to be his Law.

The Apostles have made no new Laws about this, (as before) but left it as they found it: And that neither the Pope, nor any other Power can dispense with the Law of God, I think, has been agreed by all the great Protestant Writers, and the Reason is evident, The Laws of God are above them, and no Church, or Man, or Men, can dispense with them in any Case.

It may be some may secretly wish that this Fourth Command, for the keeping holy the Seventh day, were not so plain, or that it were expressed, (or that they could some-
where

where find it) altered in the Scriptures ; because so plain a Command, not repealed nor altered there, and so confirmed by Christ, faces their Consciences, answers all the Books, and throws down all the Batteries raised against it. Fain they would find out some colourable Objections to shelter themselves in a continual Violation of it, but still that Law rises up, and overthrows all Opposition : They pray to God to *encline* their *Hearts to keep* that *Law*, and yet keep it down what they can, but all will not do.

G O D, who has reserved a Tenth of our Substance, has reserved but a Seventh of our Time, which we should neither alter nor begrudge. And indeed, it seems to me marvellous, that the observation of the weekly Seventh-day Sabbath should be so long laid aside here in a Land of Light, notwithstanding so direct and plain a Command, and that the First day should so far obtain, for which we have so very little Colour, some at first by Subtlety making, and others by Carelessness letting in that Observation, and now finding some Good by the Ordinances then celebrated, approve of the day also, and have put all their Strength to defend it : An Opinion blown up to a wonderful heighth, which yet God by his Word can easily take down.

For the present, some have altered, and in part abrogated this old Command, and set up a contrary one in its stead, and so do become (in this) not God's Subjects, but his Law-

See Char-
nock's Attrib.
pag. 75. givers ; as if they could make a more holy righteous Law than the Law of God, and have so far forsaken God's Law, and walked after the imagination of their own Hearts, Jer. 9. 31. In this taxing his Wisdom, as if he did not understand, Job 21. 22, How unreasonable is this, to impose any Law upon God, and force him to revoke his own.

Upon the whole, to my weak Understanding it seems evident,

That the World was made by the Lord Jesus Christ, and that he is *Jehovah*, who after the Creation instituted the Seventh day, rested on it, sanctified it, and blessed it ; and that it was observed from the Creation, till it was repeated at Mount Sinai, and that there the Commands were given by Christ

Christ the Redeemer to *Jews* and *Gentiles*, (i.e. to all Mankind); and that same Seventh day observed by *Moses* and the Prophets till his Incarnation; that the Ten Commands (and therein the Seventh-day Sabbath) were confirmed by *Immanuel* our God and Saviour, after his taking our Nature upon him; that the same Seventh-day Sabbath, and no other day of the week, was kept by him during his life here, and that perfectly and constantly; and when he had finished the Work of Redemption, that his Body rested in the Grave the next Seventh-day Sabbath, and himself in Heaven (as he rested the Seventh day, after he ended the Work of Creation); and that, while he rested in Heaven, and his Body in the Grave, Believers then rested also, according to the Fourth Command; and (by the Testimony of the Scriptures) that the Seventh-day Sabbath was observed by the Apostles, and all other Believers, after our Lord's Resurrection, and that constantly; and that the Holy Spirit does call the Seventh day only (and no other day of the week) the Sabbath, throughout the Scriptures of the Old and New Testament; and that after Christ's Ascension, and after the pouring out of the Holy Spirit; and that there is no Law, nor any Word to be found in the Scriptures (which do most certainly and fully contain the whole and perfect Duty of Man) which requires the keeping holy the First day of the week, and that there is not there one word of Promise made to the Observers of it, nor any Promise of Acceptance from the L O R D, for any person in that Observation, and that there is not one word of Threatning or Displeasure there against those who do not observe it: Not one word there which constitutes the First day a Sabbath, or calls it by that Name; and, How can it be proved by any man to be of God, when the Word of God does not tell us of it? Not one word that repeals or alters the Fourth Command in any jot or tittle; nor any Power there given to any (that ever were, are, or shall be) in the World, to make any Alteration therein, (and, Who can tell us the persons authorized from God to do this?) Which therefore, as long as the Heaven and Earth abide, seems to me unalterable, and shews, that the Seventh day is the true weekly Christian Sabbath, and ought to be observed.

<sup>2 Tim. 3. 17.
Acts 20. 32.</sup>

<sup>Luke 16. 17.
Exod. 20. 10.
Matt. 5. 18.</sup>

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That the World was made by the Lord Jesus Christ, and that he is Jehovah, who after the Creation instituted the Seventh day, rested on it, sanctified it, and blessed it; and that it was observed from the Creation, till it was repeated at Mount Sinai, and that there the Commands were given by

Christ

kind); and that same Seventh day observed by Moses and the Prophets till his Incarnation; that the Ten Commands (and therein the Seventh-day Sabbath) were confirmed by Immanuel our God and Saviour, after his taking our Nature upon him; that the same Seventh-day Sabbath, and no other day of the week, was kept by him during his life here, and that perfectly and constantly; and when he had finished the Work of Redemption, that his Body rested in the Grave the next Seventh-day Sabbath, and himself in Heaven (as he rested the Seventh day, after he ended the Work of Creation); and that, while he rested in Heaven, and his Body in the Grave, Believers then rested also, according to the Fourth Command; and (by the Testimony of the Scriptures) that the Seventh-day Sabbath was observed by the Apostles, and all other Believers, after our Lord's Resurrection, and that constantly; and that the Holy Spirit does call the Seventh day only (and no other day of the week) the Sabbath, throughout the Scriptures of the Old and New Testament; and that after Christ's Ascension, and after the pouring out of the Holy Spirit; and that there is no Law, nor any Word to be found in the Scriptures (which do most certainly and fully contain the whole and perfect Duty of Man) which requires the keeping holy the First day of the week, and that there is not there one word of Promise made to the Observers of it, nor any Promise of Acceptance from the L O R D, for any person in that Observation, and that there is not one word of Threatning or Displeasure there against those who do not observe it: Not one word there which constitutes the First day a Sabbath, or calls it by that Name; and, How can it be proved by any man to be of God, when the Word of God does not tell us of it? Not one word that repeals or alters the Fourth Command in any jot or tittle; nor any Power there given to any (that ever were, are, or shall be) in the World, to make any Alteration therein, (and, Who can tell us the persons authorized from God to do this?) Which therefore, as long as the Heaven and Earth abide, seems to me unalterable, and shews, that the Seventh day is the true weekly Christian Sabbath, and ought to be observed.

² Tim. 3. 17.
Acts 20. 32.

Luke 16. 17.
Exod. 20. 10.
Matt. 5. 18.

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And

~~and (to conclude) the Ministers of the Gospel should well consider,~~ that by the appointment of Jebovab they are to bear the Inquiry of the Sanctuary, Num. 18. 1, 2, 3, 4, 5; where (as in other places) the L O R D speaks to the Priests then who had the charge of the Sanctuary, to look well to it, that they did not trespass in any thing of what was appointed in his Worship, or in any thing which concerned their Office, contrary to his Order and Direction, for that if they did, the Sin should be imputed unto them ; *Be ye clean that bear the Vessels of Jebovab, I/a. 52. 11.* The Priests were Keepers of the charge of the Altar, Ezek. 40. 46. & 44. 10, 11, 12, 13, 14, 15, 16. Mal. 1. 8, 11, 12, 14. & 2. 1, 2, 3. & 3. 3. And I take the force of the Apostle's Expression, *I Cor. 11. 23, I have received of the Lord that which I delivered to you,* (about administering the Lord's Supper) to lye eminently in this ; That what he did was by Christ's appointment. And more remarkable, as to all Gospel-Administrations in general , is that of Mat. 28. 20, where our Lord's Commission and Command to all his Ministers, to the end of the World, is, to Teach all Nations to observe all things whatsoever he has commanded them ; and in so doing he promises (there) to be with them : By which Word, Command, and Promise of Christ, it seems to me certain, that as the Apostles (their Predecessors) could not, so Ministers of Christ (their Successors) have no Liberty left them by Christ to pick and chuse in Christ's Commands, which, or what part they will obey, and which not, and which they will teach, and which not : 'Tis to teach and practise Matt. 28. 18, what Christ has commanded , not what Man's 19, 20. broken Traditions pretend to command, but what Christ has commanded. Will-Worship is and ought to be a Stranger to his Sanctuary ; and that strange Fire, which comes not from Heaven, Christ will not be served with. And Christ's Expression [*I am with you alwaies*] does import, that although the Work of Ministers, to teach all the Commands of Christ, and to oppose all the Traditions of Men, (which make void, or change, or lay aside all or any one part of Christ's Commands) be hard Work, yet that Christ would be with them and their Successors, in the Ministry, in their doing and teaching his Commands, as long as the World standeth.

